English Translations of

# Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

## First Collection

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**This file is volume No.24 of 26**

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Bismillah, Al-Rahman, Al-Rahim (In the name of Allah, the Most Gracious, the Most Merciful)

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## The book titled "Al-Jami`" (Collection)

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## Clothes and Ornaments

**The third question of Fatwa no. 1583**

**Q 3: The Prophet (peace be upon him) forbade trailing of clothes, but if a man lets his clothes down without arrogance or self conceit, would this be Haram (prohibited)? Also, in case of the European clothes that we wear nowadays? If a man lengthens his trousers slightly below the ankle, will Allah punish him for this?**

**A:** Hanging the Izar (garment worn below the waist), shirt or trousers and suchlike down below the ankles is absolutely Haram (prohibited), whether it is intended to boast or show self conceit or not, for it actually involves conceit, also due to the general saying of the Prophet (peace be upon him): (The part of the Izar (garment worn below the waist) which hangs down below the ankles is in Hell Fire) Related by Ahmad and Al-Bukhari, but this does not include the part of Izar or whatever hangs down to the ankles. However, if a person does not pay attention, his Izar may get loose sometimes till it surpasses the ankles, in such a case, there is no problem in leaving it as is, for this does not involve pride or self conceit. It is narrated on the authority of ibn `Umar (may Allah be pleased with both of them) that he said: The Messenger of Allah (peace be upon him) said: (Whoever trails his garment on the ground out of pride, Allah will not look at him on the Day of Resurrection, thus, Abu Bakr said: Someone has become miserable [he means himself],

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my Izar slips down if I do not pay attention to it, He (peace be upon him) said: "You are not one of those who do it out of pride") Related by Ahmad, Al-Bukhari, Abu-Dawud, Al-Nasa'y and Al-Tirmidhy.

However, some scholars have restricted the prohibition of hanging the Izar down below the ankles to the intention of doing this out of boasting being limited to this in the story of Abu-Bakr (may Allah be

pleased with him), and in the Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Allah will not look at a person who trails his Izar (lower garment) out of arrogance﴿ Related by Ahmad, Al-Bukhari and Muslim. However, what is correct, is the generalization of the prohibition, due to the general authentic Hadith mentioned in this regard, besides what is mentioned above in the story of Al-Siddiq (i.e. Abu-Bakr) (may Allah be pleased with him).

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**The third question of Fatwa no. 4679**

**Q 3: what is the Had (ordained punishment for violating Allah's Law) for trailing the Izar (garment worn below the waist)? Also, what is the permissible length of an Izar?**

**A:** It is Haram (prohibited) for men to lower and trail the Izar and anyone who does this and refuses to refrain from it should be punished. A Muslim's Izar extends to mid-calf, and can also reach above the ankle. However, it is Haram for a Muslim to lower the Izar beneath his ankles, otherwise he deserves punishment in the Hereafter and discretionary punishment in this world. This is in accordance with what is related by Al-Bukhari and Muslim that the Prophet (peace be upon him) said, ("What is below the ankles of a (man's) lower garment is in the Fire.") There are other authentic Hadith to the same effect.

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**The fourth question of Fatwa no. 7044**

**Q 4: is it obligatory on the man to wear clothes with a short train and sleeves? Is it obligatory that the sleeves of the clothes are not wide as well?**

**A:** The length of a man's clothes should be halfway down his leg, and there is no harm if the train reached the ankles. It is prohibited to wear clothes that hang below the ankles.

Also, there is no blame on a man to wear clothes with wide sleeves.

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In fact, a Muslim man is allowed to wear wide or tight-sleeved clothes, which are suitable for him on condition that they neither show the shape of the `Awrah (private parts of the body that must be covered in public) nor are transparent.

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**The second question of Fatwa no. 7881**

**Q 2: Please give me a clear and convincing reason for the impermissibility of Isbal (lengthening and trailing clothing below the ankles), especially that I heard a scholar saying that a man may do Isbal so long as he is not doing so out of arrogance. This scholar proceeded to say that Isbal was prohibited at the time of the Prophet (peace be upon him) because the roads used to be muddy and unclean, but now people always use their cars and the roads are very clean. What should I do then?**

**A:** Those who limit the reasons for the prohibition of Isbal to what is mentioned in the question are mistaken. Rather, amongst the reasons for the prohibition of Isbal is that the latter is a manifestation of arrogance and extravagance. Also, the basic rule is that we have to follow the texts that we have in this regard whether the wisdom behind this prohibition is clear or not.

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**The ninth question of Fatwa no. 8502**

**Q 9: what is the ruling on a man offering Salah (Prayer) while wearing a garment that extends below his ankles?**

**A:** Isbal (lengthening and trailing clothing below the ankles) is forbidden whether it is done during Salah or otherwise. As for Salah performed by one who commits Isbal, it is valid; however, he is sinful.

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**The first question of Fatwa no. 9390**

**Q 1: what is the ruling on Isbal (lengthening and trailing clothing below the ankles)? Does it nullify wudu' (ablution) or not? Does the same ruling apply to long pants and other items of clothing?**

**A:** Isbal is Haram (prohibited), but it does not nullify Wudu'. The ruling of Isbal applies to other kinds of clothing including pants, trousers, etc.

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**The fourth question of Fatwa no. 17164**

**Q 4: is it true that Salah (prayer) of a Muslim who lets his clothes trail below the ankles is invalid? if so, what is the evidence?**

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**A:** The Salah of a Muslim who lowers and trails his clothes below the ankles is valid, but he is a sinner for committing Isbal (lengthening and trailing clothing below the ankles) whether inside or outside the Salah. As for the Hadith stating that Allah will not accept the Salah of a person who commits Isbal, it is Da`if (weak). It has been authentically narrated that the Prophet (peace be upon him) said, ("Anyone who trails his garment during Salah out of arrogance will have no merit in the sight of Allah.") (Related by Abu Dawud on the authority of Ibn Mas`ud (may Allah be pleased with him) with an authentic Sanad, chain of narrators)

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**Fatwa no. 17553**

**Q: I debated with a Muslim brother concerning the length of garments Muslims should wear. Is it better for us nowadays to wear a garment up to the mid-calf? The Prophet (peace be upon him) said,** ("The lower garment of a Muslim should be to his mid-calf.") **Is it better to wear the garment that nearly reaches the ankles to avoid people's ridicule and disapproval? People may even be turned off from religion because of our shortening garments. My brother said that the Hadith in which the Prophet (peace be upon him) said,** ("The lower garment of a Muslim should be to his mid-calf") **has nothing to do with everyday clothing including pants, trousers, and the like, it rather refers to the Izar (garment worn below the waist) worn during Hajj and `Umrah. He added that the Prophet (peace be upon him) did not change the construction of Ka`bah for fear of Fitnah (sedition).**

**A:** A Muslim should wear the garment that extends between the mid-calf and the ankle.

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If it is customary for the society where a person lives to wear a garment whose length reaches the ankles, he should not differ from them as long as their tradition is permissible. This applies to all types of clothing, not to the Izar or the event of Hajj.

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**The third question of Fatwa no. 19600**

**Q 3: What is the ruling on the Musbil (one who lengthens and trails clothing below the ankles)?**

**A:** isbal (lengthening and trailing clothing below the ankles) is prohibited for men, whether they are garments, trousers, cloaks or whatsoever based on the general meaning of the saying of the Prophet (peace be upon him): ﴾The part of an Izar which hangs below the ankles is in the Fire.﴿ Related by Imam Ahmad and Al-Bukhari. Also, the Prophet (peace be upon him) said: ﴾Three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: he who reminds (the people) of what he gives, he who lets his izar (lower garment) hang below his ankles (out of pride) and he who sells his merchandise by false swearing"﴿ Related by Muslim in his Sahih (authentic) Book, and Imam Ahmad in his Musnad (Hadith compilation).

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**Fatwa no. 13525**

**Q: I work as a tailor, and most of those who buy trousers want to wear them below the ankles, which is contradictory to the Hadith related from the Prophet (peace be upon him) in this regard. Will I be sinful if I respond to their requests? What should I do? It is worth mentioning that I have another profession. Please enlighten me, and may Allah reward you!**

**A:** It is not permissible for a man to lower his garment below the ankles whether he is wearing trousers, cloaks or anything else.

Consequently, it is not permissible for you to tailor garments or trousers below the ankle for any man. If you do, you will be sinful because it is a form of cooperation in sin and aggression.

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**Fatwa no. 15687**

**Q: My profession requires me to sew trousers. I can lengthen them below or raise them above the ankles. Is there anything wrong with me if I sew the clothes below the ankles? Please enlighten me, and may Allah reward you!**

**A:** You must sew in accordance with Shari`ah (Islamic law) in this regard. Consequently, you should not hem clothes below the ankles, even if you are asked to do so. The Prophet (peace be upon him) said, ("That which hangs below the ankles is in the Fire.") In addition, it is not permissible for a Muslim to help others in doing prohibited acts.

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**The first question of Fatwa no. 21047**

**Q 1: I have some tailoring shops for making men's clothes. I have been working in this field for about ten years and I do not stipulate that my clients have not to do Isbal (lengthening and trailing clothing below the ankles). However, I put a large plaque inside each shop mentioning the Hadith of the Messenger (peace be upon him) which prohibits Isbal and clarifies its punishment. Am I forgiven by doing so? Is gaining through such work considered Halal (lawful)? It is worth mentioning that one of my friends had a tailoring shop and stipulated**



**that clients may not do Isbal, but after a short period he closed his shop because only very few clients conformed to this stipulation. May Allah guide us all!**

**A:** It is permissible to have tailoring shops for men if the clothes are tailored in a way that does not contradict Shari`ah (Islamic law). The foregoing is considered a Halal means of earning. However, if clothes are tailored in a way that contradicts Shari`ah, by making Isbal, etc.; such work and earning will be considered Haram (prohibited). Finally, you must have Taqwa (fearing Allah as He should be feared) and be satisfied with the other Halal means of earning, for verily whosoever fears Allah (Exalted be He) and keeps their duty to Him, He will make a way for them to get out from every difficulty, and He will provide them from sources they never could have imagined.

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**The fourth question of Fatwa no. 16376**

**Q 4: what is the proper Islamic dress for women?**

**A:** The proper Islamic dress for women is to cover her body entirely from men who are not Mahram (spouse or unmarriageable relative) with baggy, wide and thick clothes that do not have adornment. A Muslim woman should cover her face in front of men since her face is the source of temptation. Allah (Exalted be He) says: ﴿And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.﴾

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Screen here signifies a type of dress that covers the woman's entire body, including her face in the presence of the non-Mahram men. Allah (Exalted be He) says: ﴿and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms)﴾ Allah (Glorified be He) orders women to draw their veils, which are the cover of the head, over the upper part of the chest, and this necessitates that the veil will include and cover the face. There are many proofs confirming the obligation of wearing Hijab (veil).

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**The sixth question of Fatwa no. 9259**

**Q 6: is it permissible for a man to pray while wearing semi-transparent clothes, like those popular among today's youth, with underpants underneath? Bear in mind that it is clear that the underpants are above the knees.**

**A:** If the person praying is wearing a thick garment that does not describe the skin underneath it, it will be permissible to pray wearing it, even if the underpants are visible. However, if the garment

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is transparent to the extent of exposing the `Awrah (private parts of the body that must be covered in public), praying in such clothes will not be permissible.

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**The fifth question of Fatwa no. 10494**

**Q 5: what is the ruling on wearing transparent and tight clothes which show the shape of the body?**

**A:** It is not permissible to wear transparent clothes which expose the `Awrah (private parts of the body that must be covered in public) nor tight clothes which show the shape of the body, as this disagrees with the evidence from Shari`ah (Islamic law) and leads to evil.

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**The first question of Fatwa no. 19282**

**Q 1: It is my mother's wish that the majority of what I wear be green clothes, or similar colors. This made me hate it but I want to obey her, what should I do?**

**A:** It is not obligatory on you to wear a specific color but you can wear



what men in your country are accustomed to wearing, provided that you do not wear women or disbelievers' clothes. Try to please your mother with good conduct and sweet words and never make her angry, due to her right on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The third question of Fatwa no. 21672**

**Q 3: It is known that among the best clothes are the white ones, since the Prophet (peace be upon him) said,** ("Wear your white clothes, as these are the best of your clothes, and shroud your dead in them.") **What is the second best color, and the third and so on?**

**What is the worst color for clothes?**

**A:** It is confirmed that the Prophet (peace be upon him) preferred white clothes over all other colors, while nothing is confirmed regarding any of the other colors. A Muslim should wear whatever is available without showing off, following the guidance of the Prophet (peace be upon him). A Muslim should also avoid wearing clothes of fame, which are similar to those of women and disbelievers or which disagree with any evidence from Shari`ah (Islamic law).

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**The seventh question of Fatwa no. 18898**

**Q 7: what is the ruling on wearing clothes with a cross that was bought without realizing it, being not clear in its shape?**

**A:** If it is realized after buying the clothes that they have crosses on them, it is prohibited to offer Salah (Prayer) while wearing them. You should remove the cross either by scrubbing, dyeing or otherwise. It was narrated by Al-Bukhari in his Sahih (authentic) Book of Hadith, on the authority of `Imran ibn Hattan that `Aishah (may Allah be pleased with her) told him, (The Prophet (peace be upon him) used to obliterate anything carrying crosses in the house.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16448

**Q: Here in the South, women wear a necklace which consists of a several silver French Riyals. Each riyal**

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**has the image of a man, a bird, a church that has some crosses and some horses. What is the ruling on wearing this piece of jewelry? Is it Haram (prohibited)? What should a person who wears it, or who used to wear it, do?**

**A:** It is not permissible for men or women to wear anything that bears an image of a soul possessing creature or of a cross, whether it is in pieces of jewelry, clothes or anything else. (The Prophet (peace be upon him) ordered pictures to be destroyed and removed.) It is your duty to remove the images from this jewelry and it will be permissible for women to wear it after that. As for the prayers offered before, they are valid but you have to perform Tawbah (repentance to Allah) for what was in the past.

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Fatwa no. 17578

Q: Recently, fashion mania has spread in clothes, especially for women. This problem is not new, but it has become complicated nowadays. Women are increasingly tending to wear these models,

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in spite of their disadvantages, including but not limited to:

First, showing off and bragging that takes place among the women by wearing these models. Every woman does all her best to buy clothes that make her unique, so that she boasts in front of other women in occasions. Your Eminence must be aware of the ruling on this boasting of clothes.

Second, prodigality and wasting of money that takes place because of these clothes. It is noticeable that most of the women who wear such clothes spend large amounts of money. A dress might cost three thousands, four thousands, five thousands or even more. After being worn in a party or two, this dress is not worn again until it is thrown away. Prodigality has two forms here:

exaggerating in the costs of making the dress, or buying it for the purpose of boasting and keeping up with the fashion;

and wearing these dresses only on a few occasions.

Your Eminence definitely knows the status of those who are required to sustain their women, such as husbands, fathers and brothers,

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who cannot provide such requirements that usually consume their monthly salaries and their pensions.

Based on the two previously mentioned points, is it permissible to give my wife all the money she wants to fulfill her wishes? Am I considered a sinner if I prevent her from doing so, given that my salary is a little more than 8,500 Riyals? Please advise concerning the ruling on wearing clothes in the previously mentioned way.

A: Allah (Exalted be He) prohibited prodigality and wasting money in His saying, ﴾and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴿ He (Exalted be He) also says, ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿ He asks us to spend in lawful means, without either lavishness or stinginess, in His saying, ﴾And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴿ He also asks us to keep the money away from foolish people in His saying, ﴾And give not unto the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.﴿

Foolish people are those who cannot deal with money in a wise way. If a person buys and makes expensive clothes to wear them on a few occasions and then throw them away, they are considered among the foolish people mentioned in the Ayah. Allah asks us not to give the foolish people money, even if it is theirs, let alone if it is not their own money. They should be paid only Nafaqah (obligatory financial support), without either lavishness or stinginess. If a foolish person asks for Nafaqah in the way mentioned in the question, it is impermissible to obey them.

It is a great merit to leave dressing in the way mentioned in the question out of humbleness to Allah while being able to afford it. It was reported on the authority of Mu`adh ibn Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Whoever gives up wearing elegant and expensive garments out of humbleness, while they can afford them, Allah will call them on the Day of Judgement, and in front of all the people, He will give them the choice to wear whichever garment of Iman (Faith) they would like to wear.﴿ Narrated by Al-Tirmidhi who ranked it as Hadith Hasan (good Hadith).



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**The first question of Fatwa no. 16585**

**Q 1: What is the ruling on wearing sports outfits that bear emblems of non-Muslims such as sports T-Shirts with Italian, German, and American emblems or those bearing the names of non-Muslim players?**

**A:** Wearing the outfits that bear slogans of non-Muslims has some details:

1 - If such emblems refer to the religions of the disbelievers, such as the Cross and the like, it is impermissible to import, sell, or wear these clothes.

2 - If these emblems glorify a non-Muslim figure by putting his picture or writing his name on the sporting outfit, this is also Haram (prohibited).

3 - If these emblems neither refer to any kind of worship nor glorification of

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a certain person, rather they are just ordinary commercial logos, then there is no harm in wearing such outfits.

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**Fatwa no. 16965**

**Q: I run a hairdressing salon for women. I avoid the unlawful acts including Nams (removing hair from the eyebrows), adding false hair, and applying dyes. I only beautify the brides who wear or do not wear hijab (veil). Some sisters in Islam told me that beautifying a bride who does not wear Hijab is Haram (prohibited). I fear Allah and am filled with remorse. Thus, I went to Farskour and asked some scholars about this matter. Some said this act is Haram and I should only beautify the brides who wear Hijab, whereas others said that it is not Haram as long as I beautify the bride for her husband.**

**A:** Running a hairdressing salon for women is impermissible, as it leads to wasteful spending and evil consequences including immorality and imitating non-Muslims. As for beautifying a Mutabarijah woman (dressing up immodestly in violation of the Islamic dress code) who exposes her beauty to foreign men, it is worse and a violation of what Allah and His Messenger forbid. You should search for other work. And Allah knows best.

**(Part No. 24; Page No. 26)**

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**Fatwa no. 21052**

**Praise be to Allah, Alone. Peace and blessings be upon the last Prophet.**

**The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the General Mufti from His Excellency the Director of the center of Daw`ah, and Guidance in Makkah Al-Mukarramah under no. (13/20/577), dated 8/6/1420 A.H. The question was referred to the General Committee from the Council of Senior Scholars under no: (3172), dated 11/6/1420 A.H. His Excellency, the Director of the center of Daw`ah, and Guidance, asked the following question:**

**Many universities, institutes, and schools make it obligatory upon the students to wear a graduation gown. Many people say that it is the dress of the priests and the monks when being baptized at the churches. I would like Your Eminence to issue a fatwa with regard to the ruling on wearing such gowns.**

**After studying the matter, the Committee replied:** It is Haram (prohibited) for Muslims to imitate Non-Muslims; the Jews,



the Christians, etc., in wearing the clothes that are uniquely theirs. This is based on the general meaning of the proofs from the Qur'an and Sunnah which forbid imitating them. It is authentically reported that the Prophet (peace be upon him) said, (He who imitates any people becomes one of them.") [Related by Imam Ahmad, Abu Dawud, as well as others]. It is also reported that (When the Prophet (peace be upon him) saw `Abdullah Ibn `Amr wearing two pieces of clothing dyed in saffron. He said, "These are the clothes (usually worn by) the disbelievers, so do not wear them.") [Related by Muslim in his Sahih (authentic) Book of Hadith]. It was also authentically reported in Sahih Muslim that `Umar (may Allah be pleased with him) wrote a letter to his governor in Azerbaijan, `Utbah ibn Farqad (may Allah be pleased with him) saying, "Beware of luxury and the clothing of the disbelievers and wearing silk."

Thus, it is not permissible to wear what is known as the "gown" upon graduating from a school, institute, or college, because it is the clothing of the Christians and a Muslim should be proud of his religion and of following his Prophet (peace be upon him). He should not pay any attention to the customs of those with whom Allah is angry and who have gone astray such as the Jews, the Christians, and others.



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**The fourth question of Fatwa no. 7233**

**Q 4: what is the ruling on a man who uncovers his `Awrah (private parts of the body that must be covered in public) in the presence of other men without a legal reason?**

**A:** It is impermissible for a man to uncover his `Awrah without an urgent need for this, except in front of his wife or she-slave.

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**The fourth question of Fatwa no. 4091**

**Q 4: What is the ruling on leather belts, shoes and coats manufactured in the West? Are we permitted to wear these leather products since we do not know the reality of their purity and whether they are made of the skin of slaughtered animals or pigs?**

**A:** The basic ruling is that these leather materials are pure and it is permissible for Muslims to wear them unless they are proved to contain things that make them impure or render their wearing prohibited, such as being made of skins of pigs or

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animals that are not slaughtered in the Shar`y (Islamic legal) way or tanned.

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**Fatwa no. 21246**

**Q: if fox skin is tanned, will it be Tahir (ritually pure)? Will it be Halal (lawful) to use it for clothing etc.? Finally, will trading in it be Halal?**

**A:** Fox skin is Najis (ritually impure) just as its meat is Najis. The reason for this is that it is considered a sort of beast of prey and is included in the generality of the prohibition mentioned in the following Hadith. On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ("Eating all fanged beasts of prey is Haram (prohibited).") (Related by Imam Muslim, may Allah be merciful with him) Moreover, on the authority of Abu Al-Malih ibn Usamah from his father (may Allah be pleased with them both) who narrated that the Messenger of Allah (peace be upon him): (Forbade (the use of) the skins of beasts of prey.) (Related by Imam Ahmad, Abu



Dawud, Al-Nasa'y, and Al-Tirmidhy while the latter added 'to be used as mats', may Allah be merciful with them all) Furthermore, on the authority of Mu`awiyah ibn Abu Sufyan (may Allah be pleased with them both) who narrated that he said to a group of Sahabah (Companions of the Prophet): ("Do you know that the Messenger of Allah (peace be upon him) forbade riding on panther skins." They said, "O Allah! Yes.") (Related by Imam Ahmad and Abu Dawud) Another Hadith in the same regard was narrated on the authority of Al-Miqdam ibn Ma`d Yakrib (may Allah be pleased with him) who said to Mu`awiyah: (By Allah! Do you know that the Messenger of Allah (peace be upon him) forbade wearing the leather of beasts of prey and riding on it. He said: 'Yes.') (Related by Abu Dawud and Al-Nasa'y) Also, on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: ("Angels do not accompany the travelers who have tiger's skin with them.") (Related by Abu Dawud) Thus, all the foregoing texts prohibit using the skins of animals whose meat is not Halal to be eaten, for using such skins is a manifestation of extravagance and arrogance.



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**First question of Fatwa no. 18621**

**Q 1: We know that Islam has forbidden having statues and embodied pictures of humans and animals, and that which has a shadow, for a perfect wisdom represented in preventing people from trying to match the creation of Allah, and blocking the way to worshipping idols and animals. This ruling also includes whatever is carved from stones, wood, or formed in moulds prepared for that purpose.**

**However, if a person has a tiger, zebra or a ram leather, stuffs it with straw or cotton, makes a head and limbs of the same leather color for it, then puts it at the entrance of the house or in the living rooms for decoration, would this be permissible or not in case it is not carved, molded or kept for honoring purposes?**

**A:** It is impermissible to use what is mentioned as it resembles a statue, and also because it is useless.

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**Fatwa no. 123**

**I would like to know the answers and the legal rulings concerning:**

**1- Wearing tight clothes 2 - the zipper on the back, sides, and sleeves of a dress; 3 - lipstick used by women on their lips and powder used on their cheeks; 4 - having stylish haircuts and wrapping the hair in the shape of a turban, or letting it loose on the back; 5 - fasta (decorations put on the sides of the underpants); 6 - shortening the sleeves of a garment to halfway down the arms so as to show bracelets, 7 - and listening to the Radio and television.**

**A:** Your inquiry includes seven questions; the first six, have to do with women's clothes and adornments, while the seventh is related to the issue of listening to the radio and television. As for the first six questions, the basic ruling is to act upon the texts that forbid exposing `Awrah (private parts of the body that must be covered in public) or wearing tight clothes that show the shape of the body. These texts also warn against changing the creation of Allah, imitating men and non-Muslim women, or displaying charms and adornments before non-mahrams. As for wearing Karta (tight clothes) and putting a zipper on the back, sides, or sleeves of the dress, this would often lead to determine the woman's body as well as being a kind of tempting ornament to those who look at her. The same applies to wearing what is called Dal`ah and shortening the sleeves of a dress so as to display the bracelets a woman wears, this also involves exposing the `Awrah and



inward ornaments before non-mahrams. The decorations sewn to embellish the front part and the bottom of a dress might tempt those who look at the woman. These five things and others that might come under the same ruling, are impermissible on the part of a woman to display or expose, unless it is to those whom Allah mentions in His saying: (and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex.) Likewise, it is not permissible for a woman to go out with such clothes or to appear wearing them before anyone other than those mentioned in the Ayah (Qur'anic verse). Similarly, she should not appear in general gatherings, such as in Masjids (Mosques), rituals of Hajj and `Umrah, wedding ceremonies, markets, and similar places where women mix with men, whether they are mahrams or non-mahrams. However, if she wears a kind of `Aba'ah (a loose outer garment) or loose clothes that cover her whole body, not showing what is beneath or tempting in itself, this is permissible. This is all for the sake of warding off suspicion, temptation, protecting against transgression of people's honors, and blocking the means leading to sin and corruption.



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**The second question of Fatwa no. 1456**

**Q 2: is it Haram (prohibited) for a woman to wear tight clothes, given that her intention is only to be beautiful in front of her husband.**

**A:** If a woman wears tight clothes in front of her husband only, there is no harm in it; otherwise it is impermissible, as it shows the lines of the body and reveals a woman's charms.

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**The first, second and fourth questions of Fatwa no. 17007**

**Q 1: is it permissible for a woman to wear tight clothes that embody her back, breasts and waist, and reveal her arms and neck in front of other women and her Mahrams (spouse or unmarriageable relatives)? Is it permissible to wear tight clothes in front of women relatives only or other Muslim women?**



**A:** This question consists of two points:

First, concerning the tight clothes of women that define their body. It is known in the rules of Shari`ah (Islamic law) that a Muslim woman's clothes must be loose, not tight, to achieve the purpose of wearing clothes, which is concealing the body from Ajanib (men lawful for the woman to marry) and preventing Fitnah (temptation). Wearing tight clothes does not achieve these purposes, as they define the shape of the body. Thus, the purpose of concealing the body is not achieved. It might even lead to greater Fitnah.

Thus, it is prohibited for a Muslim woman to wear tight clothes in front of her Mahrams, except her husband. It is impermissible also in front of other women if it embodies the area between the navel and the knee, such as trousers, or even if it covers all her body but causes Fitnah among the women.

The second point is about what is permissible for a Muslim woman to reveal in front of her Mahrams other than her husband. It is her face, her hands, her ankles, her earrings, her necklace, her head and her feet.

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**Q 2: is it permissible to place a zipper on any part of a women's garment; whether it is on the back, the side, or on the chest?**

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**A:** Placing zippers on women's garments is permissible and there is no fixed place for them. They can be put where they best fit and conceal the body.

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**Q 4: is it permissible for a woman to pierce her nose and wear a ring in it? Is it permissible to use the "Shudhar"? "Shudhar" is a substance that is to be rubbed on hands after using henna in order to make the henna color black. is it permissible to use black dye on the hands, which is called Duge?**

**A:** This question includes three points:

1- Putting rings in the nose. It is permissible to put rings in the nose, because piercing the nose is made for beautification purposes, not for harming or altering the creation of Allah.

2- Rubbing Shudhar on hands after using henna in order to make the henna color black. The Sunnah indicates that it is permissible for women to dye their hands with henna, and scholars stated that it is Mustahab (desirable), and that not doing it is Makruh (reprehensible). There is no harm in adding "Shudhar" to it.

3- Based on what is mentioned above, the ruling of using the black dye, called Duge, is permissible. However, if the Duge is impermeable, it is obligatory to remove it before Ghusl (ritual bath following major ritual impurity) taken after Janabah (major ritual impurity related to sexual discharge), menstruation and postpartum period, and before Wudu' (ablution). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 8149**

**Q 2: Is it permissible to pray behind a Muslim who wears shorts and has a chain around his neck?**

**A:** it is Haram (prohibited) to wear shorts that show the `Awrah (private parts of the body that must be covered in public); otherwise, it is permissible. As for a man wearing a chain, this is Haram, for this entails resemblance to women whether it is made of gold or silver. It is more severely prohibited, if it is made of gold, on account of the Hadith narrated by Abu Musa that the Prophet (peace be upon him) said: ﴾Gold and silk are permitted for the females of our Ummah and prohibited for its males.﴿ Reported by Ahmad, Al-Nasa'y and Al-Tirmidhy who graded the Hadith as Sahih (authentic).

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**The fourth question of Fatwa no. 4900**

**Q 4: is it permissible to wear shorts for swimming, though they show part of the thighs and navel?**

**A:** If the shorts cover the `Awrah (private parts of the body that must be covered in public), which is the area between the navel and the knees for men, and are wide and not transparent, it is permissible to wear them; otherwise, it is not permissible.

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**The first question of Fatwa no. 1620**

**Q 1: wearing suits is very common in Muslim countries. The suit is composed of a jacket and trousers, or may be just trousers and a shirt. Some may wear a shirt with long sleeves or short sleeves in summer due to the excessive heat. Is wearing this type of clothing considered imitation of non-Muslims in any way?**

**A:** The general ruling regarding all types of clothes is permissibility because it is a custom. Allah (Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?") All things which are prohibited or disliked according to Shari`ah (Islamic law) are excluded from this ruling, such as wearing silk for men, transparent clothes which show the color of the skin, or tight garments that outline the body. They take the same ruling as exposing the body, which is not permissible. The same applies to clothes which are made specially for non-Muslims. It is not permissible for men or women to wear them because the Prophet (peace be upon him) prohibited imitating non-Muslims. Likewise, it is prohibited for men to wear the clothes of



women and vice-versa, because the Prophet (peace be upon him) forbade men and women imitating one another. The trousers and shirts are not only worn by non-Muslims, but it is a common custom worn by both Muslims and non-Muslims in many countries. In some countries, people dislike wearing such clothing because they are not familiar with them and since they wear different clothes, even if this is against the custom of Muslims. However, it is better for a Muslim living in a country that is not familiar with this attire not to wear it during Salah (Prayer), public gatherings, or on the street.

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**The seventh question of Fatwa no. 2757**

**Q 7: A merchant may wear trousers, as the Christians usually wear, to save himself getting into trouble with custom officers and policemen. He is not used to wearing trousers but is forced to do so to protect his money and honor since trouser wearers are more respected by those officials. Would this person be a Mushrik (one who associates others with Allah in His Divinity or worship) or sinful for doing this?**

**A:** If the reason for wearing trousers is as mentioned in the question, there is no objection to this and the person is not a Mushrik or sinful since this action brings him benefit

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and wards off evil.

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**Fatwa no. 4257**

**Q: what is the ruling on wearing tight trousers? What will be the ruling if it is baggy or similar to that worn by people in the West? What if it differs in the trousers shape (the style)? What is the ruling on wearing a suit and what is so called a tie, in addition to other clothes worn by the Kuffar (disbelievers)? Would the ruling on them be altered if Muslims are accustomed to wearing them, such that people do not think they involve resembling the Kuffar? Finally, what is the best type of clothing to be worn by a Muslim in this age? What is the ruling on all these things? May Allah have mercy upon you!**

**A:** The basic principle in clothes is permissibility, except for what is excluded by Shari`ah (Islamic law), like gold and silk for men, except for cases of scabies. Wearing trousers is not related to the Kuffar, but if it specifies the body parts or the `Awrah (private parts of the body that must be covered in public), it becomes impermissible to wear it, whereas baggy trousers are permissible, unless they are worn with the intention of resembling the Kuffar. The same applies to suits and ties, for they are not of the clothes designated to the Kuffar, therefore, it is permissible to wear them, unless



the person who wears them does this with the intention of resembling the Kuffar. In general, the basic principle is the permissibility of clothes unless otherwise indicated by legal evidence.

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**The third question of Fatwa no. 3572**

**Q 3: People who practice Da`wah (calling to Islam) have spread some claims. The Imam (the one who leads congregational Prayer) heard from them the Hadith reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he was asked,** (How did you come to know about the recitation of the Messenger of Allah (peace be upon him) (during Zhuhr (Noon) and `Asr (Afternoon) Prayers)? He said, "From the movement of his beard.") **They grew their beards; became used to putting the turban on their shoulders and backs; and they perform Sujud (prostration) like camels.**

**A:** First, it is authentically established in the Sunnah of the Messenger of Allah (peace be upon him) that it is obligatory to grow the beards, whether long or short, and trim the moustaches.

Second, it was authentically reported from the Prophet (peace be upon him) that he used to wear a turban. However, there is freedom in this matter.

Third, it was authentically reported from the Prophet (peace be upon him) that while offering Salah (Prayer), he used to place

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his knees on the ground before his hands.

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Fatwa no. 17984

**Q: Thanks to Allah, I let my beard grow, shortened my clothes and wore a turban to follow the Prophet (peace be upon him). What is strange is that many people denied this and laughed at me for taking off the Ghutrah (a traditional white cotton headdress worn by men in some Arab countries), the Shimagh (the red-and-white checkered headdress) and the headband. They look at me with ridicule and condemnation.**

**Did the Prophet (peace be upon him) wear a turban? Is it a stressed Sunnah? Does the turban fit our time? How did the Prophet (peace be upon him) wear the turban? Was it in colors of black or white? Am I to blame for wearing it or if I urged my people to wear it?**

**Guide me, may Allah guide and reward you well!**

**A:** Praise be to Allah Who guided you to follow the Sunnah (whatever is reported from the Prophet). Letting the beard grow is Wajib (obligatory) for it is of the prophets' Sunan (Pl. of Sunnah) and Sunan-ul-Fitrah (Islamic practices of personal hygiene). The Prophet (peace be upon him) forbade shaving or clipping the beard, for this

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entails resemblance to the Kafirs (non-Muslims). As for shortening the clothes, it is Wajib to shorten them to the ankles; what is left beneath the ankles is considered Isbal (lengthening and trailing clothing below the ankles) and is Haram (forbidden) and of the major sins. As for wearing turbans, this is of the permissible things, and not a Sunnah as you think. It is more preferable to wear what your people wear on their heads like the Ghutrah, Shimagh and the like.

Concerning people making fun of you on account of your commitment to your religion and keenness to follow the Sunnah, you should pay no attention to them. May Allah guide you and us to the best understanding of religion and following the Sunnah of the Master of Prophets!

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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**The third question of Fatwa no. 18409**

**Q 3: What is the ruling on wearing a turban?**

**A:** Wearing a turban is part of the customs rather than `Ibadahs (acts of worship). The Prophet (peace be upon him) used to wear it, for it was of the clothes that his people used to wear. There is no authentic Hadith about the favor of wearing a turban, except that the Prophet (peace be upon him) wore it. It is permissible for man to wear what he can afford according to the clothing of his people as long as it is not Haram (prohibited).

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**The third question of Fatwa no. 7781**

**Q 3: Some religious scholars say that a person who offers Salah (Prayer) while wearing headgear and wrapping a turban around it is greater in degree than one who wears headgear without wrapping a turban around it; is this right?**

**A:** There is no reliable religious basis for this claim.

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**The first question of Fatwa no. 9422**

**Q 1: what is the ruling on a man who offers Salah (Prayer) with his head uncovered and says that wearing a cap is not a Sunnah, as there is no Hadith narrated in this concern? A group of people in my country (Mauritius) claim that wearing a cap, whether for a man offering Salah or for any other man, is not a Sunnah. They even despise it and call it "a piece of cloth".**

**A:** First, clothing is a matter of habits, not one of the forms of `Ibadah (worship). There is



freedom in this matter. Nothing is prohibited for men to wear except what is prohibited in Shari`ah (Islamic law), such as silk, transparent clothes that reveal the `Awrah (private parts of the body that must be covered in public), tight clothes that embody the `Awrah, and clothes that resemble those of women or non-Muslims.

Second, a man's head is not a `Awrah. It is not prescribed for him to cover it, whether in Salah or at any other time. He may wear a turban or a cap, and he may reveal his head in Salah or at any other time. No one has the right to offend the other for such a reason.

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**The fourth question of Fatwa no. 2124**

**Q 4: is Ghutrah (a traditional cotton headdress worn by men in some Arab countries) considered an important Sunnah (a commendable act)?**

**A:** Ghutrah is a sort of head covering that is used by some men. It is a cultural habit; not a type of `Ibadah (worship). It is neither religiously necessary nor is it regarded as a Sunnah. Accordingly, wearing it is optional. A man may wear a Ghutrah or a turban and so on, or he may wear them both on an alternative basis. Any way, men are not to imitate either women's or Kafirs' (disbelievers) code of dress. Men must also not wear strange clothes because such clothes draw the attention of people and lead to gossip and



sarcasm.

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## Wearing Silk

**The eighth question of Fatwa no. 3810**

**Q 8: is it Haram (prohibited) to wear silk? And does the prohibition include synthetic silk as well?**

**A:** Wearing natural silk which is produced by silkworms is not permissible for men, based on what is related by Al-Bukhari (may Allah be merciful with him) on the authority of Hudhayfah (may Allah be pleased with him) who said, ("The Messenger of Allah (peace be upon him) forbade us to drink in gold and silver utensils, or to eat in them; and he forbade us to wear silk and silk brocade, or to sit on them.") It is also confirmed that the Prophet (peace be upon him) said, ("Wearing gold and silk has been made lawful for females of my Ummah (Nation) and unlawful for their males.") As for the synthetic silk made from plants and similar materials, it is permissible for men to wear, as permissibility is the basic rule in clothes.

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**The second question of Fatwa no. 5001**

**Q 2: How can we reconcile between the words of the Messenger of Allah (peace be upon him),** ("Allah has not made the cure of my Ummah (nation) in what He has prohibited for it,") **and his concession for men to wear silk if they suffer from mange, although wearing silk is prohibited for them?**

(Part No. 24; Page No. 48)

**A:** The permissibility of men wearing silk when suffering from itch is a specific ruling while the prohibition of seeking treatment with what is unlawful is a general ruling. Yet wearing silk is excluded due to this particular reason. Moreover, Shari`ah (Islamic law) has made many exceptions with regard to general rulings.

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**The third question of Fatwa no. 7290**

**Q 3: We know that the Prophet (peace be upon him) has permitted some Muslim men to wear silk clothes as a cure for their illness. Can we apply Qiyas (analogy) and consider drinking Khamr (intoxicants) lawful if prescribed as a cure?**

**A:** This is not permissible. Wearing silk is lawful for women and prohibited for men for a special reason, and it becomes lawful for men when there is a necessity. On the other hand, consuming Khamr is absolutely prohibited for everyone due to its great harm.

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**The second question of Fatwa no. 8434**

**Q 2: is it Haram (prohibited) for both men and women to wear silk clothes?**

**A:** It is absolutely Halal (lawful) for women to wear silk clothes, unlike men who are not permitted to wear silk except for a necessity. An example of this necessity is to be afflicted with itching because of scabies or the like, then it is permissible to wear silk, until the reason for wearing it ends.

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## The third question of Fatwa no. 10656

**Q 3: what is the ruling on wearing artificial silk? It is known that most of the clothes worn today are made of artificial silk. Is it natural silk which men are prohibited to wear?**

**A:** There is no objection to wearing artificial silk, because the silk which men are prohibited to wear is natural silk, that is the silk produced by silkworms.

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Fatwa no. 18155

**All praise be to Allah Alone, and peace and blessings be upon the final Prophet. The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the Mufty from the branch manager of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in `Asir, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, with no. (3879) on 8/8/1416 A.H. The following question was posed:**

**I hereby enclose the letter of His Eminence the chief of CPVPV in the district of Farshah, no. (44/ 170) on 25/7/1416 A.H., concerning what some members of the branch of Farshah have noticed that some tailoring shops for men's clothes are using silk to make what is known in this district as Kartah (i.e. T-shirts). We know that the Messenger (peace be upon him) has prohibited men from wearing silk clothes and has made it permissible for women. However, a lot of men in this district heedlessly wear it, because they are ignorant of the religious rulings in this regard and only act according to the established customs. Thus, to rectify the situation, we hope that Your Eminence, as you are held high in people's esteem, guide us in this matter and issue a Fatwa (legal opinion issued by a qualified Muslim scholar) whereby this matter may be settled and we could distribute it throughout Tuhamah where**



**the matter may be widespread.**

After studying the Fatwa request, the Committee answered that it is not permissible for men to wear clothes made of silk, because Allah (Exalted be He) has forbidden the male members of this Ummah (nation based on one creed) from wearing gold or silk. The Prophet (peace be upon him) said: ("Do not wear silk, for the person who wears it in this world will not wear it in the Hereafter.") (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said: ("Gold and silk are permitted for the females of my Ummah, but are prohibited for the males.") Tailoring shops that make silk clothes for men should be prevented from doing this, because this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that should be altered and stopped. The Prophet (peace be upon him) said: ("Anyone among you who sees Munkar should rectify it with their hand. If they cannot do that, they should rectify it with their tongue. If they cannot do that, (even) then they should do that with their heart (i.e. abhor it), and that is the least of Iman (Faith).") Nevertheless, if such clothes are made of artificial and not natural silk, there is no impediment for men to wear them as long as they are not sewn from natural silk-producing silkworms. Furthermore, it is only permissible for men to wear natural silk that equals the size of two, three, or four fingers.

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## Using gold and silver

**The fourth question of Fatwa no. 4125**

**Q 4: what is the ruling on the threads found on men's clothing as we have doubts that they are mixed with gold?**

**A:** Experts were formerly asked about threads which are put on the edges of clothing as a means of decoration and which look like gold but they said that such threads do not contain any kind of gold. Accordingly, it is Mubah (permissible) to put this kind of threads on clothing. Even if some gold is involved, it is of very small amount and consequently it is also Mubah because it is subjoined to the article of clothing. However, if a man knows for sure that the threads in question contain a lot of gold, wearing that clothing will be considered Haram (prohibited).

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**Fatwa no. 823**

**Q: I removed two of my right lower jaw molars and two of the left ones. The point is that some people consider fitting gold teeth Haram (prohibited) while others hold it as Mubah (permissible) and mention that ivory has a bad odor. Please tell me whether it is Mubah for me to fix on the four**

**(Part No. 24; Page No. 54)**

**gold molars mentioned above.**

**A:** If all other materials other than gold get malodorous when they are used for fitting artificial teeth, it will be Mubah for you to fix on gold molars in case of necessity. Proof of the foregoing is the following narration: ﴾ `Arfajah ibn As`ad's nose was cut in the battle of Kilab so he fixed on a silvery nose but it got malodorous and the Prophet (peace be upon him) directed him to fix on a gold one.﴿ (Related by Abu Dawud and others and was ranked as Sahih (authentic) by Al-Hakim) Also, on the authority of Al-Athram who narrated that Musa ibn Talhah, Abu Jamrah Al-Dab`y, Abu Rafi`, Thabit Al-Bnany, Isma`il ibn Zayd ibn Thabit, and Al-Mughirah ibn `Abdullah fixed their teeth with gold.

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**Fatwa no. 2118**

**Q: I had a discussion with some of my colleagues on the matter of men wearing articles of clothing that include gold, such as rings, watch straps, garment pins, and so on. Some considered the foregoing Haram (prohibited) while some others considered it Halal (lawful) and justified their opinion by saying that wearing the gold items mentioned above is the same as fitting gold teeth which is a widespread practice that people normally regard as Halal. We have, thus, become confused! Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding this issue. May Allah reward you with all the best for your support to us and the great services you provide for Muslims!**

**A:** Using gold is Haram for men whether it is in the form of a ring, a watch strap, a garment pin, or a tooth, and so on. Amongst the proofs for the foregoing is the Hadith which was narrated by Al-Bara' ibn `Azib (may Allah be pleased with him) who said: (The Messenger of Allah (peace be upon him) has ordered us to do seven (things) and has forbidden us from seven (things). He (peace be upon him) has forbidden us from wearing gold rings, drinking in silver (utensils)...) (Agreed upon by Al-Bukhari and Muslim) Also, it was related by



Ahmad, Al-Tirmidhy, and Al-Nasa'y on the authority of Abu Musa Al-Ash`ary that the Messenger of Allah (peace be upon him) said: ("Gold and silk are permitted for the females of my Ummah (nation based on one creed) but prohibited for its males.") Furthermore, on the authority of Hudhayfah (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) saying: ("Do not drink in silver or gold vessels, and do not eat in plates made of such metals, for they are for them (disbelievers) in this worldly life and for you in the Hereafter.") (Agreed upon by Al-Bukhari and Muslim) Finally, it is related in Sahih (authentic) Book of Hadith of Muslim on the authority of Um Salamah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: ("Anyone who drinks in utensils made of silver or gold is only filling their abdomen with the fire of Hell.") However, it is permissible in case of necessity to use a gold tooth or nose and so on, as long as no other material is fit for the purpose. Conversely, using other gold items, such as rings, garment pins, watches, watch straps, pens, and so on, is not permissible for men as there is no necessity to do so.

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**The first and third questions of Fatwa no. 2444**

**Q 1: What is the ruling of Shari`ah (islamic law) on wearing gold wedding rings? It may be worth mentioning**

**(Part No. 24; Page No. 57)**

**that such rings are not used for ornamentation; rather it is a customary practice in some Muslim countries that married men usually wear gold wedding rings.**

**A:** It is generally Haram (prohibited) for men to wear gold rings, whether they are wedding rings or any other types of gold rings. This is so whether or not wearing a specific gold ring is considered a custom. The evidence for the foregoing is the Hadith which is mentioned in the answer to question number three. Moreover, the custom of wearing gold wedding rings by men is considered a Bid`ah (innovation in religion) and a manifestation of imitating Kafirs (disbelievers). The Prophet (peace be upon him) has warned against imitating Kafirs by saying: ("Anyone who copies any people is one of them.") He (peace be upon him) also said: ("Anyone who innovates things in our affairs (i.e. religion) for which there is no valid (reason), these are to be rejected.")

**Q 3: Some scholars have given a Fatwa (legal opinion issued by a qualified Muslim scholar) that wearing gold is entirely Haram with regard to both men and women, is this correct? May Allah reward you!**

**A:** Wearing gold is Halal (lawful) for women but Haram for men. Proof for this is a Hadith which was related by Ahmad, Abu Dawud, Al-Nasa'y, Al-Tirmidhy who ranked it as Sahih (authentic), and Al-Hakim who also ranked it as Sahih on the authority of Abu Musa Al-Ash`ary (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Gold and silk are permitted for the females of my Ummah (nation based on one creed) but prohibited for its males.") Another proof is what was related by Ahmad, Abu Dawud, Al-Nasa'y, and Ibn Majah on the authority of `Aly (may Allah be pleased with him) who narrated: (The Prophet (peace be upon him) took silk and held it in his right hand, and took gold and held it in his left hand, and said: Both of these are prohibited for the males of my Ummah.) It was added by Ibn Majah: (...but lawful for the females among them.)

**(Part No. 24; Page No. 58)**

Imam Al-Nasa'y clarified that there was a disagreement on accepting narrations which were reported by Zayd ibn Abu Habib (one of the narrators of the previous Hadith), but Al-Hafizh commented: "Such disagreement does not cause any harm." The same Hadith was, any way, reported by other chains of narrators.

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**The fourth question of Fatwa no. 3020**

**Q 4: is it permissible for a man to wear a silver ring?**

**A:** Yes, it is permissible for a man to wear a silver ring when necessary, for it has been authentically narrated on the authority of Anas (may Allah be pleased with him) that (The Prophet (peace be upon him) intended to write a letter to some foreign people but he was informed that these people did not accept any letter unless it was sealed. So the Prophet (peace be upon him) got a silver ring made with "Muhammad Allah's Apostle" engraved on it, as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet (peace be upon him).)

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**The third question of Fatwa no. 4123**

**Q 3: As you know, in our country it is customary to wear belts with dagger sheaths which are decorated with gold coins. Some brothers even wear gold rings, while others wear gold necklaces and they claim that the Imams said that it is permissible to wear some silk clothes, and by analogy they wear such golden ornaments. Is this true? What is the religious ruling in this regard? I draw your attention that some of them also wear gold teeth.**

**A:** The basic rule is that wearing gold is forbidden for the males of this Ummah (nation), but permitted for its females according to the Hadith related by Ahmad, Al-Nasa'y, Al-Tirmidhy, Abu Dawud and Al-Hakim in the narration of Sa`eid ibn Abu Hind on the authority of Abu Musa (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Gold and silk are permitted for the females of my ummah and forbidden for

**(Part No. 24; Page No. 60)**

its males.) (Hadith classified as authentic by Al-Tirmidhy and Al-Hakim). Although the Hadith has been criticized on the basis that Sa`eid did not meet Abu Musa (may Allah be pleased with him), but there are other authentic Hadiths that support it. Based upon this, it is impermissible for men to wear rings made of gold or decorate their belts and sheaths with gold coins and the like. Likewise, it is Haram (prohibited) for men to wear gold necklaces, because it involves imitating women, and the Prophet (peace be upon him) forbade men to imitate women and vice versa.

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Fatwa no. 21867

**Q: It has become common among some people, especially men, to use what is called white gold, which is used to make watches, rings, pens, and so on. After asking the jewelers and goldsmiths, we found out that white gold is actually the well-known yellow gold, to which five to ten percent of a certain metal has been added to change its color from yellow to white, or to some other color, which makes it look like another kind of metal. The use of white gold has recently become very widespread, and many people are confused about using it. We hope your Eminence would give a Fatwa about the ruling on using white gold; may Allah reward you with the best for serving Islam**

(Part No. 24; Page No. 61)

**and the Muslims!**

**A:** If the reality is as you have mentioned, the gold which is mixed with other metals still comes under the ruling that it is Haram (prohibited) to sell it for gold of the same type, on the spot, but in excess; and the exchange must take place in one sitting, whether it is sold for gold of the same type or for silver or cash. It is also Haram for men to wear it, and it is Haram to make vessels out of it. Calling it white gold does not change these rulings.

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Fatwa no. 4644

**Q: What is the ruling on a Muslim man wearing a silver ring? Is it unlawful? Does wearing it require a case of necessity; such as using it as a stamp? Also, what is the ruling on a man wearing a silver wedding ring? Is wearing it considered imitating non-Muslims? Please enlighten us, and may Allah reward you!**

**A:** Firstly, it is permissible for men to wear silver rings, whether they wear it for a necessity or not, based on evidence from the Sunnah (whatever is reported from the Prophet) in this regard.

Secondly, we know of no basis for wearing a wedding ring in the Shar'iah (Islamic law), thus it is a Bid`ah (innovation in religion). Ignorant Muslims and those with weak faith

(Part No. 24; Page No. 62)

imitate the customs of non-Muslims, which is prohibited. The Prophet (peace be upon him) warned against copying non-Muslims.

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**The sixth question of Fatwa no. 8267**

**Q 6: What is the ruling on men wearing silver belts and wearing or owning silver medals? Also, what is the ruling on women wearing silver chains?**

**A:** It is prohibited for Muslim men to wear silver items except that which the Shar`i (Islamically lawful) evidence exclude, such as rings or the like. However, silver items are lawful for women to wear for beatification and adornment, because this is a natural tendency for women. Many evidence confirm this ruling.

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**The fourth question of Fatwa no. 8097**

**Q 4: using gold and silver utensils is prohibited as mentioned in the Sunnah (whatever is reported from the Prophet). Are using silver rings, Misbahahs (counting beads used when remembering Allah), and watches prohibited in the same way?**

**(Part No. 24; Page No. 63)**

**A:** It is permissible for men to wear silver rings because it is authentically reported that the Prophet (peace be upon him) used to wear a silver ring on which was engraved, "Muhammad is the Messenger of Allah". As for silver watches or Misbahahs, it is a controversial matter among scholars, but it is safer for a Muslim to avoid them. The Prophet (peace be upon him) said, ("So anyone who guards themselves against doubtful matters saves their religion and their honor.") (Agreed upon by Al-Bukhari and Muslim)

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**The second question of Fatwa no. 11754**

**Q 2: is it permissible for a man to wear a gold watch?**

**A:** It is not permissible for a man to wear a watch with any part made of gold, but it is permissible for him to wear watches made of any other materials.

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**The third question of Fatwa no. 11137**

**Q 3: I heard on the "Nur `Ala Al-Darb" program from Shaykh `Abdullah ibn `Abdul-Rahman ibn Ghuddayyan that wearing iron rings is prohibited for men. Please, clarify this ruling and mention the evidence. May Allah reward you!**

**A:** It was narrated on the authority of `Abdullah ibn Buraydah that his father (may Allah be pleased with them both) said, ("A man came to the Prophet (peace be upon him) and he was wearing a gold ring. The Prophet (peace be upon him) said to him, 'Why do I notice the traces of idols on you?' So he threw it away, and came wearing an iron ring. He (the Prophet) said, 'Why do I see you wearing the adornment of the dwellers of Hell?' So he threw it away. Then the man asked, 'O Messenger of Allah! What material should I use?' He said, 'Let it be made of silver, but do not weigh it as much as a Mithqal (1 Mithqal = 4.25 grams).'") (Related by Abu Dawud, Al-Tirmithy and Al-Nasa'y) Al-Tirmidhy graded it as Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration). It was also narrated on the authority of Iyas ibn Al-Harith Al-Mu`ayqib that his grandfather said, ("The signet-ring of the Prophet (peace be upon him) was of iron polished with silver. Sometimes it remained in my possession." Al-Mu'ayqib was in charge of the signet-ring of the Prophet (peace be upon him).) (Related by Abu Dawud

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and Al-Nasa'y) In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), it was narrated on the authority of Sahl ibn Sa`d Al-Ansary (may Allah be pleased with him) that ("The Prophet (peace be upon him) said to the man who proposed to the woman who presented herself to the Prophet (peace be upon him), 'Try to give her anything, even if it is only an iron ring.'") This substantiates the permissibility of wearing rings made of iron, as confirmed by the Hadith narrated by Mu`ayqib. The Hadith narrated by Buraydah, however, has Da`f (weakness) in its Sanad (chain of narrators). Therefore, the preponderant opinion is that it is not reprehensible to wear rings made of iron; nevertheless, it is preferable for Muslims to wear silver rings because the Prophet (peace be upon him) used to wear a silver signet-ring as authentically confirmed in the Two Sahih.

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Fatwa no. 11994

**Q: What is the ruling on wearing a silver ring in the little finger of the right hand? What is the evidence on this? May Allah reward you.**

**A:** It is permissible to wear a silver ring in the little finger of the right or the left hand. It was reported on the authority of Anas ibn Malik (may Allah be pleased with him) that (the Messenger of Allah (peace be upon him) used to wear a ring in his right hand.) In another narration, (As if I was looking at the ring



of the Prophet (peace be upon him) in his left hand.) In another narration, (in his left little finger.) Narrated by Al-Nasa'y.

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**Fatwa no. 12549**

**Q: What is the ruling on wearing a ring on the finger that is between the middle finger and the little finger? There is a Hadith in the Sahih (authentic) Book of Muslim that states,** (The Messenger of Allah (peace be upon him) forbade wearing rings in the forefinger and middle finger.) **In another narration,** (in the middle finger and the one next to it.) **Is the finger meant here the forefinger or the ring finger? How can we combine between the two narrations?**

**A:** It is permissible for a man to wear a silver ring in the right or left little finger. It was related by Muslim and others, on the authority of `Aly (may Allah be pleased with him) that he said, (The Messenger of Allah (peace be upon him) forbade us from wearing rings in this and this. He pointed to the middle finger and the one next to it.)

**(Part No. 24; Page No. 67)**

The narrations other than that of Muslim clarified that the finger referred to is the forefinger. It was related by Al-Tirmidhy on the authority of `Aly (may Allah be pleased with him) that he said, (The Messenger of Allah (peace be upon him) forbade me to wear the Qassiy (clothes striped with silk), to use the red Mayathir (silken saddle pads), and to wear rings on this and this. He pointed to the forefinger and the middle finger.) Thus, it becomes clear there is no contradiction between the Hadiths.

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**Fatwa no. 19298**

**Q: What is the ruling on men wearing jewelry and rings made of precious stones, such as platinum and silver? Do they take the ruling of gold or not?**

**A:** Wearing rings made of silver or precious stones but not gold is permissible for men. It is authentically reported that the Prophet (peace be upon him) used to wear a silver ring.

It is not permissible for men to wear gold rings, or wear any of the adornments of women, since the Prophet (peace be upon him) said, ("(Wearing) gold and silk has been made lawful for the females of my Ummah (Nation) and unlawful for its males.") The Prophet (peace be upon him) also ("cursed the man who wears women's clothing,

(Part No. 24; Page No. 68)

and the woman who wears men's clothing.")

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Fatwa no. 21284

**All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.**

**The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to his Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) from his Excellence the Manager of the Da`wah and Guidance Center in Jeddah, number (790/9/20) dated 11/10/1420 AH, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the number (5107) in 22/10/1420 AH. The following question was posed:**

**Attached is a ring presented by a person who demands a Fatwa about it. the Name of Allah is engraved on the ring with a cross drawn on the letter "L". We hope your Eminence will examine the ring and answer the question.**

**After studying the question, the Committee answered:** It is not permissible for a Muslim who believes in Allah and the Hereafter to use items bearing symbols of Kufr (disbelief),

(Part No. 24; Page No. 69)

such as crosses, stars of David, Buddha statue, and the like, whether they are in the form of clothing, rings, medals, etc. Likewise, it is Haram (prohibited) to make, sell, or buy these items, because this involves cooperation in sin and transgression and accepting Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Accordingly, whoever possesses any of these items should get rid of it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 18665**

**Q: I heard that a woman who intends to perform Salah (Prayer) must wear a ring or bracelet to be distinguished from men. Please clarify the ruling on this act.**

**A:** A woman who is going to perform Salah has to cover her entire body except her face, unless there is a Mahram (spouse or unmarriageable relative) present. with regard to wearing a ring or bracelet during Salah, we know of no basis for this act in Islam and it is not Mashru` (Islamically acceptable). Anyone who contradicts this by saying it is Mashru` or Wajib (obligatory) is mistaken.

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**Fatwa no. 3319**

**Q: I have some broken teeth. I want to replace them with alabaster teeth, but the dentist advised me to replace them with gold teeth, as using teeth made of any material other than gold will be harmful later. People say that it is not permissible to use gold teeth, therefore, I would like you to advise me regarding this matter. If a person dies and has a gold tooth, should it be left or removed? Please, enlighten us, and may Allah grant you success!**

**A:** It is permissible for you to use gold teeth if the dentist you consulted is skilled and sees that it is best for you, otherwise this is not permissible to use them. Further, when a person dies, gold teeth should be removed in order to maintain the (heir's) wealth and to avoid wasting money as the Prophet (peace be upon him) has stressed. However, if removing these gold teeth will cause the corpse to be mutilated or the gum to split, then they should be left. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The eighth question of Fatwa no. 2387**

**Q 8: It is claimed that it is permissible to splint a man's tooth with gold or silver. What is the ruling - provided with evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) - on the permissibility/prohibition on wearing a gold/silver crown?**

(Part No. 24; Page No. 71)

**A:** The basic established principle in words and deed is the prohibition of gold and silver for men as regards drinking from gold or silver vessels or wearing clothes adorned or hemstitched with them and so on, except that which evidence indicates is permissible such welding pots with them or wearing silver rings. Furthermore, there is no evidence on the exception of gold and silver vessels, teeth, noses or crowns from prohibition. Therefore, the basic principle of prohibition remains the same unless necessity calls for otherwise; thereof this becomes permissible due to necessity.

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**The second question of Fatwa no. 6558**

**Q 2: There are Saudi men and women who fit gold teeth without this being prescribed by the dentist. Is this Haram (prohibited) or not?**

**A:** It is Haram for men to fit gold teeth unless this is necessary. It was related by Ahmad, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy on the authority of `Abdul-Rahman ibn Tarafah who narrated that his grandfather ( `Arfajah ibn Sa`d had his nose cut off in the battle of Al-Kilab and got a silver nose, but it developed a stench, so the Prophet

(Part No. 24; Page No. 72)

(peace be upon him) ordered him to get a gold nose.) As for women, there is no objection to fitting gold teeth because of the general meanings of the Hadiths, which permit gold adornment for women.

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**The fourth question of Fatwa no. 6755**

**Q 4: i had a false gold tooth for eight years, and when i knew that having gold teeth is prohibited for men, I tried to remove it. Many dentists tried in vain to pull it out, so they broke it. It was a tooth cap. What should I do?**

**A:** If the reality is as you mentioned, there is no blame on you in keeping it.

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**Fatwa no. 5271**

**Q: i have had some teeth removed and replaced by unmovable ones. A scholar told me that my Wudu' (ablution) is not valid unless I remove them. Is this true?**

**(Part No. 24; Page No. 73)**

A: It is permissible to perform Wudu' without removing these teeth and Salah (Prayer) performed with this Wudu' is valid. Allah (Exalted be He) says, ﴾and has not laid upon you in religion any hardship﴿ , ﴾Allâh burdens not a person beyond his scope.﴿ , ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ and ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, it was authentically reported that the Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿

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**Fatwa no. 12293**

**Q: I am a young man in my prime. I wanted to set up a business so that I can provide for myself and my family. I would like you to clarify the Islamic ruling on this business, for it comprises a laboratory and a factory to manufacture artificial teeth. The process of teeth manufacturing involves a type of**



**cooked powder prepared by a company specializing in medical equipment industries from a substance called Super Acrylic. May Allah reward you!**

**A:** It is permissible as long as this substance does not include any of the Najis (impure) and prohibited substances.

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**Fatwa No. 16205**

**Q: I had tooth decay in one of my incisors so I went to a dentist to remove it, and he removed almost one quarter of the tooth. I felt no pain neither during nor after removing the decay. I then had a gold tooth for the following reasons:**

**1- The tooth was severely decayed and the dentist removed approximately one quarter of it.**

**2- Being at the front of the mouth, it looked misshapen after removing part of it.**

**Is it permissible to keep that gold-capped tooth?**

**A:** There is no blame on a man to inlay broken teeth with gold when

**(Part No. 24; Page No. 75)**

necessary, not for just adornment. Indeed, the gold does not corrode by the passage of time. The Prophet (peace be upon him) gave a concession to one of his Companions to wear a gold nose when his nose was cut off. Likewise, some early righteous ancestors used to support their teeth with gold strings. All these reports indicate that it is permissible to use gold in teeth when necessary. Hence, you are not to blame for what you did out of necessity - In sha'a-Allah (if Allah wills).

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**Fatwa no. 4530**

**Q: I have two long teeth, is it permissible for me to straighten them with the rest of teeth?**

**A:** If they cause you discomfort or pain, then you can only remove the extra part.

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**The third question of Fatwa no. 1433**

**Q 3: Is it permissible to use gold-plated pens or not?**

**A:** It is authentically reported in the Two Sahih (authentic Books) that the Prophet (peace be upon him) has forbidden us to drink

**(Part No. 24; Page No. 76)**

or eat in utensils made of gold and silver. He said, ﴿Do not drink from vessels of gold or silver or eat from plates made (of gold or silver). They are for them in this world and for us in the Hereafter.﴾ , ﴿Whoever drinks from them in the worldly life will not drink from them in the Hereafter.﴾ and ﴿The one who eats from a vessel of silver or gold is taking fire from Hell into his belly.﴾ As far as we know, authentic reports only prohibit silver and golden utensils, clothing, and golden rings (for men only). Thus, gold-plated pens are submitted to juristic reasoning. However, they are almost forbidden, for using them is an aspect of vain lavishness, showing off, and false pride. Thus, they should take the ruling of using golden or silver utensils due to the common effective cause of prohibition between them.

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**The second question of Fatwa no. 6026**

**Q 2: It is known that in Islam men are prohibited to wear gold. If expensive hand watches contain some diamonds or gold, will it be permissible for men to wear them or not?**

**A:** there is no harm in wearing diamond for men if it is pure,

**(Part No. 24; Page No. 77)**

not mixed with gold or silver.

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**The fourth question of Fatwa no. 7903**

**Q 4: is it permissible for a young man to wear a silver chain around his neck, or this is considered imitation to women?**

**A:** It is not permissible to wear this because the Prophet (peace be upon him) prohibited men from wearing it, and prohibited them from imitating women.

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**The fourth question of Fatwa no. 4100**

**Q 4: What is the ruling on using the telescope to ascertain the Crescent of Ramadan?**

**A:** We know of no harm in using it, if it is meant to strengthen the sight and enlarge objects.

(Part No. 24; Page No. 78)

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## Wearing watches

**Fatwa no. 20449**

**Q: is it permissible for men to wear watches whose hour hands are made of gold?**

**A:** It is not permissible to wear them because the Prophet (peace be upon him) said, ("Gold has been made lawful for females of my Ummah (Nation) and unlawful for its males.")

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**The third question of Fatwa no. 4029**

**Q 3: does the ruling of prohibiting wearing iron apply to wearing watches?**

**A:** This ruling does not apply to wearing watches because they are not worn for the purpose of adornment. In addition, there is a great benefit derived from wearing them. It is worth mentioning that swords and weapons are made of iron and there is no harm in using them because there is a need for them.

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**The third question of Fatwa no. 6267**

**Q 3: What is the ruling on wearing watches made of iron?**

**A:** There is no harm in this because the Prophet (peace be upon him) once said to a young man entering into marriage, ("Seek anything, even if it is only an iron ring.")

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**The eighth question of Fatwa no. 7643**

**Q 8: Is it permissible for a man to wear a watch made of iron, and what is the ruling on wearing it while performing Salah (prayer)?**

**A:** It is permissible to wear and there is no harm if it is worn during Salah.

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**The fourth question of Fatwa no. 9584**

**Q 4: What is the ruling on men wearing watches on the right or left hand?**

**A:** The ruling is flexible in this regard and it is permissible to wear it in the right or

(Part No. 24; Page No. 81)

left hand, equally for men and women, just like rings.

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**The first question of Fatwa no. 13447**

**Q 1: I am a man and I wear a woman's watch. What is the Islamic ruling on this? It is my sister's watch, which she left after getting married and she no longer uses it?**

**A:** It is not permissible for men to wear women's things. It is authentically reported that it is prohibited for men to imitate women.

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**Fatwa no. 7683**

**Q: What is the ruling on placing cuffs in men's clothes?**

**A:** There is no harm in this.

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(Part No. 24; Page No. 82)

**Fatwa no. 11907**

**Q: I have stores where watches, utensils, sanitary devices as well as men's glasses are sold. Some of these things are gold-plated. Please, tell me the ruling on selling and using these things for men and women and using them for household purposes. May Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

**A:** If the case is as you have mentioned, it will be impermissible to sell or use the utensils and sanitary devices that are gold or silver plated, for men and women alike. The Prophet (peace be upon him) said, (Do not drink from vessels of gold or silver, and do not eat from plates made (of gold or silver). They are for them in this world and for us in the Hereafter.) (Agreed upon by Imams Al-Bukhari and Muslim) and he also said, (The one who eats or drinks in a vessel of gold or silver is taking fire from Hell into his belly.) (Agreed upon by Imams Al-Bukhari and Muslim, and the wording is for Muslim). As for other possible uses, they are similar to eating and drinking in judgment due to the common effective cause and blocking the means to evil.

Similarly, it is impermissible to sell gold or silver-plated watches and glasses to men.

(Part No. 24; Page No. 83)

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Fatwa no. 16000

**Using gold and silver plates, and those coated with gold and silver, has spread nowadays among Muslims. What is the ruling on eating in them? Is it permissible to use them as decoration? Please advise concerning this, may Allah reward you.**

**A:** It is impermissible to use golden and silver kitchenware, according to the saying of the Prophet (peace be upon him), ﴾A person who drinks in gold and silver cups is only filling their abdomen with Hellfire.﴿ Narrated by Muslim. He (peace be upon him) also said, ﴾Do not drink in silver or gold cups; and do not eat in silver or gold plates, for such things are for them (disbelievers) in this world and for you in the Hereafter.﴿ (Agreed upon its authenticity by Imams Al-Bukhari and Muslim).

It is impermissible to keep them as well, as it might lead to using them for eating and drinking.

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**Fatwa no. 16461**

**Q: Is it permissible for men to buy watches plated with real gold? In fact, some of them are cheap, equaling about 120 riyals. Is it permissible to buy spoons and knives plated with gold? Please, inform me about the ruling on such things as well as vessels that are only decorated with gold.**

**A:** It is not permissible to buy vessels, spoons and knives plated with gold. This is because the Prophet (peace be upon him) prohibited drinking from vessels of gold or silver, and this includes both pure gold and gold-plated vessels. Moreover, included under the category of vessels are spoons and knives.

Similarly, it is not permissible for men to buy gold-plated watches. Actually, the Prophet (peace be upon him) prohibited men from wearing gold materials, which include both pure gold and gold-plated materials.

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**Fatwa no. 18018**

**Q: I had a Christofle set consisting of silver forks, knives and spoons. I sold it and entrusted their price to a Muslim brother to invest. I took my money from that brother when I was traveling to perform Hajj.**

**(Part No. 24; Page No. 85)**

**In fact, the money - about 12000 Egyptian pounds - was mixed with Hajj expenses. The set price gained profits of about 2000 pounds after three investment years. Is the money lawfully gotten or ill-gotten? If the latter, what should I do to purify my money?**

**A:** It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Hudhayfah ibn Al-Yaman (may Allah be pleased with them both) that the Prophet (peace be upon him) said, ("Do not drink in silver or golden utensils, and do not eat in their plates, for they are for them (disbelievers) in this worldly life and for you in the Hereafter.")

There is also another Hadith related in the same two books on the authority of Um Salamah (may Allah be pleased with her) who narrated that the Messenger of Allah (peace be upon him) said, ("Anyone who drinks in silver utensils is only filling their abdomen with Fire.")

Therefore, anything that is essentially prohibited, is prohibited to be sold or bought. Accordingly, it is not permissible for you to use the price of sold silver utensils or its profits. What is generated and grown unlawfully is unlawful in itself. Thus, if you can sort out such ill-gotten money, it will be good and all praise be to Allah. Otherwise, you have to do your best to sort it out to reach a degree of most probability. You can get rid of ill-gotten money through dedicating it for righteous activities without intending it as charity. Indeed, Allah is good and accepts only that which is good.

**(Part No. 24; Page No. 86)**

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Fatwa no. 14267

**Praise be to Allah Alone and peace and blessings be upon the final Prophet!**

**The Permanent Committee for Scholarly Research and Ifta' has examined the question submitted to His Eminence the president by His Honor Abha's Da`wah and Guidance Center manager, which was referred to the Committee by the General Secretary of the Council of Senior Scholars with no. 4222 on 20/10/1411 A.H. The question states:**

**A Da`y (caller to Islam) brought to the center a gold-colored cup that is made of copper and can be used for drinking but the ayah (Qur'anic verse) of al-Kursy (Throne) was carved inside it. In the bottom was written: In the Name of Allah, the Compassionate, the Merciful. We hope that Your Eminence, after examining our request, will inform us whether or not it is permissible to use it for drinking or similar purposes. May Allah protect you! Peace be upon you!**

After examining the Fatwa request, the Committee stated that it is not permissible to use this cup, as it involves desecration of the two Ayahs carved inside it. Add to this that if it is plated with gold, it will be prohibited to use.

(Part No. 24; Page No. 87)

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Fatwa no. 13890

**Q: Please advise concerning the permissibility of plating metals, namely water taps, with gold, silver or chrome to protect them from rusting or corrosion. May Allah grant you health and a long life.**

**A:** It is impermissible to plate the utensils with gold or silver. As for chrome, there is no harm in painting with it if it is useful in the mentioned way.

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**The fourth question of Fatwa no. 9087**

**Q 4: Is wearing gold or eating in silver utensils just disliked or legally forbidden and punishable like abandoning Salah?**

(Part No. 24; Page No. 88)

**A:** It is forbidden for men to wear gold. Likewise, it is forbidden for both men and women to eat in silver utensils. Whoever does that has to repent to Allah, ask for forgiveness, and stop this misdeed. If they repent, praise be to Allah; otherwise they are evildoers and worthy of punishment regardless of the degree of punishment. Allah (Exalted be He) says, (whosoever works evil, will have the recompense thereof)

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**The third question of Fatwa no. 8337**

**Q 3: on which finger should a woman wear a ring? Is it the middle one? Is wearing rings confined only to women or men also?**

**A: Firstly,** it is permissible for woman to wear jewelry made of gold or silver whether rings or other objects of ornaments. Similarly, a woman is free to wear rings on any finger she likes.

**Secondly,** men are only allowed to wear silver rings, due to the proofs in this regard. However, it is forbidden for men to wear gold rings.

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Fatwa no. 2077

**Q: We enclosed with our letter to your Eminence a locket on which the Name of Allah is engraved. Such a locket is worn by Muslim women as an ornament. A few days ago, brothers from the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) notified us that it is unlawful to use such a locket because the Name of Allah is engraved on it. It should be noted that this locket is worn only by Muslims, to oppose the Christians and the Jews. The Christian women wear lockets with the Cross or icons engraved thereon while the Jews wear lockets on which the Star of David is engraved. Please, examine the issue and advise.**

**A:** This locket that has Allah's Name engraved on it is made to be worn by Muslim women just as Christian women wear the Cross and the women of the Jews wear lockets with a picture of the Star of David. Moreover, these lockets with Allah's Name on them may be worn by some people thinking they may bring good or prevent harm and may also be worn for other purposes. Such use may cause Allah's Name to be abused. For example, when sleeping or entering impure places where it is undesirable to accompany Allah's Words or

(Part No. 24; Page No. 90)

things with Allah's Names engraved on them. Reviewing these facts, the Committee is of the view that it is impermissible to use a locket on which the Name of Allah is engraved to avoid imitating Christians and Jews whom Muslim are enjoined to oppose in actions. Besides, this impermissibility blocks the means to sins and preserves Allah's Name from abuse and because of the generality of the prohibition of wearing amulets.

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Fatwa No. 20950

All praise be to Allah, Alone. Peace and blessings be upon our final Prophet.

The Permanent Committee for Scholarly Research and Ifta' looked into the letter submitted to his Excellency the General Mufty by his Eminence the Manager of the Center of Da`wah and Guidance in Jeddah No. (319 / 9 /20/ c), dated 14 / 4 / 1420 A.H., and referred to the Committee from the General Secretariat of the Council of Senior Scholars under no. (2382), dated 19 / 4 / 1420 A.H. His Eminence's question reads as follows:

The member of the Center of Da`wah and Guidance in Jeddah, shaykh Muhammad ibn `Atyya Al-Jabri submitted his letter to us, stating that he noticed some people carrying key rings stamped with



the design of a heart, the symbol of love, where a drawing of the heart is in the center of the key ring with the letter "I" above and the word "The Messenger" below, meaning: "I Love The Messenger." On the back of the key ring, "The Messenger of Allah is my Beloved One", is written. The other key ring is round and carries the same phrase. We would like to tell your Eminence that some women wear clothes that bear the same phrase on the left side of the garment on the top of the chest. Some people brought the key ring and came to ask for the legal decision in this concern.

Please, advise. We want to know the ruling in order to answer the questioners and communicate it to Muslims.

After the Committee studied the case, it concluded that creating the shape of the heart and writing the above phrase on clothes, key rings, or the like do not belong to the guidance of the Salaf (righteous predecessors) of the Ummah, who are the best generation that respected and loved the Messenger (peace be upon him) more than those who succeeded them. This action also involves imitation of Fasiqs (people flagrantly violating Islamic law) who use such symbols to display their prohibited love and adoration of others, totally ignoring the ruling of the purified Shari`ah (Islamic law) on this point. Moreover, using this symbol may signify that the love of the Messenger of Allah (peace be upon him) is like the love of other people. This is a big mistake because the love of the Prophet (peace be upon him) is an obligation under the Shari`ah and one's faith does not become complete except with that love. Love of people, however, may be permissible or prohibited. Therefore, writing this phrase in this way,



and selling or buying it, is not permissible.

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transvestism

**The first question of Fatwa no. 8602**

**Q 1: What is the meaning of the Hadith which states:** ("Allah has cursed the men who imitate women and the women who imitate men") **? What is meant by imitation in this Hadith? Does shaving one's beard fall under the category of imitating women?**

**A:** Imitation here means men copying women in the way they dress or talk and vice versa. There is a Hadith that prohibits a Muslim from shaving his beard; an act which can be considered a form of imitating women.

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**The second question of Fatwa no. 9913**

**Q 2: Some men imitate women, and some women imitate men and we cannot do any thing about them. What should the people of the village or the city do to confront those who imitate the opposite sex? What is the role of the government in this respect?**

(Part No. 24; Page No. 94)

**Please guide us, and may Allah reward you!**

**A:** it is Haram (prohibited) for men to act effeminately and for women to act mannishly. Anyone who sees a similar thing should try to change it as much as they can. The Prophet (peace be upon him) said, ("If anyone of you sees an evil action, change it with your hand; and if you are not able to do this, then with your tongue; and if you are not able to do this, then with your heart; and that is the weakest of Faith.")

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**The first question of Fatwa no. 18192**

**Q 1: What is the ruling concerning a man who wears women's clothing in secret?**

**A:** It was authentically reported that the Prophet (peace be upon him) said, ("Allah has cursed women who imitate men and men who imitate women.") In another narration, he (peace be upon him) said, ("Allah has cursed effeminate men and mannish women.")



Men wearing women's clothing falls under this prohibition. Thus, this act is Haram (prohibited) even if it is done in secret, due to the generality of the prohibition.

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**The first question of Fatwa no. 18961**

**Q 1: is it permissible for a woman to offer Salah (Prayer) in men's clothing?**

**A:** A woman is prohibited to wear men's clothes altogether, whether in Salah or otherwise, for it was related by Al-Bukhari in his Sahih Book (of authentic Hadith) on the authority of Ibn `Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Allah has cursed women who imitate men and men who imitate women.") It was also related by Imam Ahmad and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that ("The Prophet (peace be upon him) cursed the man who wears women's clothing, and the woman who wears men's clothing.")

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**The third question of Fatwa no. 2358**

**Q 3: Is it permissible to wear clothes similar to that of Kafirs (non-Muslims) or to carry the Mus-haf (Arabic Qur'an) to their countries?**

**A: First,** it is not permissible for a Muslim to wear the clothing which is worn exclusively by Kafirs and distinguishes them from others. This act entails imitating Kafirs in things that are exclusive to them; and this is not permissible according to what was authentically reported from the Prophet (peace be upon him).

**Second,** carrying the Mus-haf to non-Muslim countries is a controversial issue among the Fuqaha' (Muslim jurists). Some maintain that it is permissible while others adhere to prohibition, because the Prophet (peace be upon him) has forbidden carrying the Qur'an to non-Muslim countries lest they should disdain, distort, or manipulate it to confuse Muslims. Al-Bukhari and Muslim related on the authority of Ibn `Umar (may Allah be pleased with both of them) that (The Messenger of Allah (peace be upon him) has forbidden travelling with the Qur'an to the land of enemies.) Furthermore, Muslim related on the authority of `Abdullah ibn `Umar (may Allah be pleased with both of them) that (The Messenger of Allah (peace be upon him) used to forbid that one should travel to the land of the enemy taking the Qur'an (with him) lest it should

(Part No. 24; Page No. 97)

fall into the hands of the enemy.) He also related on the authority of Ibn `Umar (may Allah be pleased with both of them) that the Messenger of Allah (peace be upon him) said: ("Do not take the Qur'an on a journey, for I am afraid it will fall into the hands of the enemy.") Others believe that it is permissible to take it to non-Muslim countries to convey the message of Islam, establish proofs against non-Muslims, and apply its teachings when needed so long as Muslims are able to preserve it due to their strength or mutual covenants and pacts. Thus, Muslims may use it in conveying the message of Islam as well as in memorization and study. This view is even supported by the reason for prohibiting travelling with it that was related at the end of the Hadith mentioned above. It is the preponderant view, because of the benefit that coincides with the absence of corruption feared in the Prophet's statement.

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**The thirty-third and thirty-fourth questions of Fatwa no. 12087**

**Q 33: Is it permissible to wear clothes worn by the Kafirs (non-Muslims)?**

**A:** Permissibility is the basic rule regarding different types of clothes, since it is subject to customs. Allah says: (Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves) Excluded from this basic rule is anything prohibited by an evidence from Shari`ah (Islamic law)



such as the clothes attributed to Kafirs, since the Prophet (peace be upon him) forbade imitating them. Based on that, it is not permissible to wear anything that is clearly related to them and there is no harm in wearing these clothes in a way different from theirs. Moreover, it is not permissible to wear tight or transparent clothes that show the shape of the `Awrah (private parts of the body that must be covered in public) and silk clothes for men.

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**Q 34: There is a custom in American universities that students wear a graduation robe on their graduation day, which is similar to the Arabian gown, and a cap. It is said that such clothes were used by monks in the past. Based on this, is it permissible for a Muslim student to wear this robe in the graduation ceremony?**

**A:** It is not permissible for a student to wear this robe, if it is one of the clothes related to non-Muslims. The Prophet (peace be upon him) said, (Anyone who imitates a group of people is one of them.) The prohibition is confirmed if it is proven that such clothes were used by monks.

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**The eighth question of Fatwa no. 6337**

**Q 8: Is it prohibited to cover the walls with curtains?**

**A:** Yes, it is prohibited based on what is related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Zayd ibn



Khalid Al-Juhany from Abu Talhah Al-Ansary who narrated that he heard the Messenger of Allah (peace be upon him) saying, ﴿Angels do not enter a house in which there is a dog or statues." So Abu Talhah went to `Aishah and said, "So-and-so tells me that the Prophet (peace be upon him) said that angels do not enter a house in which there is a dog or statues. Have you heard the Messenger of Allah (peace be upon him) saying such thing?" She said, "No, but I will tell you what he did say. Once he set out in a battle, so I took a velvety cloth and put it on the door (like a certain). When he came back and saw it, anger appeared on his face and he pulled it down and tore it (or cut it). He (peace be upon him) said, 'Verily, Allah did not order us to cover the rocks and mud.' So we made the cloth into two cushions stuffed with palm fibers and he did not object to that."﴾

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**The second question of Fatwa no. 6402**

**Q 2: is it Haram (prohibited) to buy average modern furniture? It is important to know the answer, as I will be married to a Muslim who wants to furnish the house with what was used during the days of the Messenger (peace be upon him) and we hold different views in this regard.**

**A:** It is not Haram to buy average furniture and moderation is the best way. Allah says, ﴾And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴿

(Part No. 24; Page No. 100)

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cosmetic surgery

**Fatwa no. 5408**

**Q: What is the religious ruling on cosmetic surgery? A young man wants to repair a defect in his face, which has resulted in him becoming an introvert and renouncing marriage. If he undergoes cosmetic surgery to repair his nose, his psychological status might improve and he may be able to join in with the society, engage in Da`wah (calling to Allah), and hasten to get married in sha'a-Allah (if Allah wills). Is it Haram (prohibited) or Halal (lawful) to undergo cosmetic surgery to reduce the size of his inborn nose bearing in mind the described psychological status?**

**A:** If the reality is as you have mentioned and there is no fear of any complications, it will be permissible to undergo a cosmetic surgery.

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**Fatwa no. 13884**

**Q: My wife gave birth to a baby girl, but her ear has a projecting piece of flesh that deforms**

(Part No. 24; Page No. 102)

**her appearance. Is it permissible for her to undergo a surgery to remove this piece of flesh? Kindly advise; may Allah benefit us and you!**

**A:** If the reality is as you mentioned, it is permissible for your daughter to have an operation to remove that projecting piece of flesh beside her ear, if she will not be harmed by that operation.

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**Fatwa no. 13931**

**Q: Sometimes, we see some of the students of the center having tattoos on their hands, such as a heart pierced with an arrow, for example, or other drawings and symbols such as a harborage. Fearing the spread of this phenomenon among the students of the center, we hope to explain the ruling on this according to the Shari`ah (Islamic law), especially that removing tattoos requires surgery necessitating a fifteen day hospital stay. Will we be sinful for informing the authorities about the tattoo bearers who should undergo surgery for removing their tattoos? Please advise, may Allah guide them and reward you!**

**A:** The students are not obligated to remove the described tattoos if the removal necessitates undergoing surgery as is already mentioned.

(Part No. 24; Page No. 103)

However, their families must be informed about the impermissibility of this action in future. They should repent to Allah and the prohibition of this act should be announced in the center to be known by all the attendants.

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**Fatwa no. 21778**

**Q: The habit of lightening eyebrows has recently spread among women; they lighten the hairs below and above the eyebrow, so that it resembles Nams (removing hair from the eyebrows). This habit is an imitation of Western countries. The lightening substance is also medically harmful. What is the ruling of Shari`ah (Islamic law) on this deed? Please advise. May Allah reward you! It is worth mentioning that most women request a written Fatwa (legal opinion issued by a qualified Muslim scholar), and refuse to abide by verbal ones. May Allah make us benefit from it and preserve the religion of this Ummah (nation based on one creed). Indeed, He is the One able to do so.**

**A:** it is not permissible to lighten above and below the eyebrows in the way that was mentioned, as it entails changing Allah's creation and resembles Nams which is prohibited,



being in the same sense. It is even more prohibited if it entails imitation of non-Muslims, or if it is harmful to the body or hair. This is because Allah (Exalted be He) says: ﴾and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴿ The Prophet (peace be upon him) also said: ﴾"There should be neither harming nor reciprocating harm."﴿

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**The second question of Fatwa no. 14218**

**Q 2: is applying henna (a plant that produces a reddish-orange dye) only to the fingertips Haram (prohibited)? I heard that it is. It is also said that applying it to the palms of the hand is questionable. Thank you.**

**Q:** The basic ruling on using henna for women is that it is permissible. It is considered a sort of embellishment and a source of beauty for them, and this is one of their characteristics. There is no harm in applying it to the fingertips or the palms, if this is the custom women follow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 16838**

**Q 2: is it permissible for a woman to take a bath while menstruating? Is it permissible for her to dye her hands or hair with henna while menstruating? Please advise.**

**A:** It is permissible for a woman to take a bath for the purpose of refreshment or cleaning while menstruating. It is also permissible to dye her hands and hair with henna. The same applies to a woman in her postpartum period.

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**The first question of Fatwa no. 3598**

**Q 1: is it permissible for a man to dye his hands and feet with henna (a plant that produces a reddish-orange dye)?**

**A:** It is permissible for a man to do so for the purpose of healing. However, if he does that for the purpose of adorning himself and imitating women, this is not permissible according to the following Hadith: ("The Messenger of Allah (peace be upon him) has cursed the men who imitate women and the women who imitate men.")

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**Fatwa no. 15135**

**Is applying henna (a plant that produces a reddish-orange dye) to the hands and feet - like some people do - permissible without an excuse? Please enlighten us, and may Allah reward you!**

**A:** dying the hair, hands or feet with henna is permissible for women, for it involves adornment and beautification which they enjoy.

However, it is not permissible for men to dye with henna, for this involves imitating women, which the Prophet (peace be upon him) forbade. On the other hand, men are permitted to use henna for treating some diseases if it is beneficial. It is also permissible for men and women to dye their grey hair with henna, but not with a black dye, for it is prohibited.

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**The first question of Fatwa no. 15888**

**Q 1: I would like to inquire about henna. It is a substance used by men to dye their white hair, whether in the head or in the beard, so that it becomes red, and by women to dye their white hair or decorate their hands and feet. Is this valid or not?**

**(Part No. 24; Page No. 108)**

**A:** it is Mustahab (desirable) for men and women to dye their white hair with any color other than black, according to the saying of the Prophet (peace be upon him), ﴿Change the color of that white hair, but avoid black color.﴾ whether by using henna or any substance that gives another color. As for decoration by henna, it is one of the characteristics of women; it is impermissible for men, as the Prophet (peace be upon him) ﴿cursed the men who imitate women.﴾ As for using henna as a medication when necessary, it is permissible for both men and women, according to the saying of the Prophet (peace be upon him), ﴿Treat yourselves medically, but use nothing unlawful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The fourteenth question of Fatwa no. 8955**

**Q 14: Some men, whether young or old, use kinds of lotions and creams to protect their complexion and skin against sunburn and cold weather and to keep a good appearance. Is this permissible? Please bear in mind that women use the same kinds of cosmetics. Please advise. May Allah benefit us and you!**

**A:** If the reality is as you mentioned, it is permissible to use such moisturizing creams for the complexion when necessary.

**(Part No. 24; Page No. 108)**

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**The first question of Fatwa no. 4013**

**Q 1: Is it permissible to use lemon or egg shampoos that are available in supermarkets? Please advise us. May Allah be merciful with you!**

**A:** It is permissible to use egg or lemon shampoos. It is also permissible to use soap and to clean with water to help remove dirt.

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**The second question of Fatwa no. 6339**

**Q 2: i enclosed two kinds of scent in this letter. Please advise if it is permissible to use them inside Masjids (mosques), because some people dislike using these two kinds and some have stopped scenting the Masjids with them because they consider them Makruh (reprehensible).**

(Part No. 24; Page No. 109)

**A:** If their ingredients do not include unlawful substances, it is permissible to use such scents; otherwise they are not permissible. However, if it is difficult to know their ingredients, the basic rule is that they are Tahir (ritually pure) and permissible unless there is evidence to the contrary.

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(Part No. 24; Page No. 110)

(Part No. 24; Page No. 111)

**salam**

**The second question of Fatwa no. 5801**

**Q 2: Since saying salam (Islamic greeting of peace) is the prescribed greeting of the believers amongst one another, is it permissible to use it to greet everyone with no exceptions?**

**A:** It is the right of a Muslim toward other Muslims to greet them on meeting them, for it is authentically reported in the Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("The right of a Muslim on another is six things." It was said, "O Messenger of Allah! What are they?" He said, "If you meet them, greet them, if they call you, answer them, if they ask for your advice, give it to them, if they sneeze, supplicate Allah for them, if they fall sick, pay them a visit and if they die, follow their funeral.") Also it is their duty to return the greeting of whomever initiates it, for Allah (Glorified and Exalted be He) says:

(Part No. 24; Page No. 112)

(When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.) However, it is not permissible to initiate greetings with Mushriks (those who associate others with Allah in His Divinity and worship) and People of the Book, based on the Hadith that is authentically narrated on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("Do not initiate the Jews or Christians with greeting and when you meet anyone of them on the road, make them go to the narrowest part of it.")

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**The third question of Fatwa no. 21683**

**Q 3: Eminent shaykhs, is there any Sahih (authentic) Hadith to the effect that exchanging greetings and shaking hands with a group of persons wipes away sins like dry leaves are shaken from a tree? If your answer is in the affirmative, please tell me about the text of the concerned Hadith.**

**A:** It was authentically related in Sahih Book of Hadith of Al-Bukhari that Anas ibn Malik (may Allah be pleased with him) was asked: Did the Sahabah (Companions of the Prophet) use to shake hands? He replied: Yes.

Moreover, on the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ("Two Muslims will not meet and shake hands without having their sins forgiven before they separate.") (Related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Ibn Majah, and others)

**(Part No. 24; Page No. 113)**

Some Hadith that strengthen each other are narrated to the effect that shaking hands wipes away sins like dry leaves are shaken from a tree. One example of the foregoing is the Hadith which reads: ("If two believers meet and shake hands, their sins will be scattered off as dry leaves are scattered off a tree.") (Related by Al-Tabarany in his book Al-Awsat on the authority of Hudhayfah (may Allah be pleased with him))

Finally, on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: ("If two Muslims shake hands, their sins will be scattered off as dry leaves are scattered off a tree.") (Related by Al-Bazzar) We also advise you to refer to the book of Al-Targhib wal-Tarhib for Al-Hafizh Al-Mundhiry, as you will find it very useful.

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**Fatwa no. 699**

**Q: Is it permissible for a Muslim to greet their colleagues saying: "Al-Salamu `Ala Man Ittaba`a Al-Huda (Peace be upon those who follow the guidance)"?**

**A:** A Muslim should maintain the rights of other Muslim brothers

**(Part No. 24; Page No. 114)**

and consider their feelings. A Muslim loves for fellow Muslims what they love for their own selves, just as reported in the Hadith of the Prophet (peace be upon him). Also it should be noted that one of the wisdoms behind the Salam (Islamic greeting of peace) is to make Muslims feel their mutual good spirit and love, by wishing them the Peace, Mercy, and Blessings of Allah. There is no doubt that greeting Muslims saying: "Al-Salamu `Ala Man Ittaba`a Al-Huda" has a bad connotation which does not conform with the general principles of Muslim relations, sympathy, mutual love, and mercy toward one another. Muslims are like one body, and when any part of it aches, the entire body suffers fever and sleeplessness. They are like one building in which different parts support each other. The basic ruling is that Muslims are full of goodness. Therefore, a Muslim should not greet fellow Muslims in this manner because it is a greeting a caller to Islam uses to greet non-Muslims, as did the Prophet (peace be upon him).

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**The first question of Fatwa no. 10569**

**Q 1: what is the ruling on greeting Muslims saying: "Al-Salamu `Ala Man Ittaba`a Al-Huda (Peace be upon those who follow**



**the guidance)"?**

**A:** It is best to greet fellow Muslims saying: "Al-Salamu `Alaikum (peace be upon you)" or "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh (Peace, Mercy and Blessings of Allah be upon you)". Do not say: "Salamun `Ala Man Ittaba`a Al-Huda (peace be upon those who follow the guidance)" unless you are greeting a non-Muslim or a mixed group of Muslims and non-Muslims. Greeting a Muslim in this manner may seem offensive and may raise ill-thoughts.

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**The third question of Fatwa no. 3897**

**Q 3: what is the ruling on greeting people saying: "Good morning" and "Good evening"?**

**A:** There is no harm in this, if it follows saying: "Al-Salamu `Alaikum (peace be upon you)" and receiving the response from the greeted Muslim.

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**The tenth question of Fatwa no. 4246**

**Q 1: is it permissible to add words to the phrase "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh**



**(Peace, Mercy and Blessings of Allah be upon you)"?**

**A:** It is not permissible to add words to the phrase "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh" when initiating it, as we know of no proof supporting this.

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**The first question of Fatwa no. 4446**

**Q 1: is it permissible to greet a fellow Muslim saying: "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh wa Maghfiratuh (Peace, Mercy, Blessings and Forgiveness of Allah be upon you)"?**

**A:** It is related by Abu Dawud and Al-Tirmidhy, who graded it as Hadith Hasan (good Hadith), on the authority of `Imran (may Allah be pleased with him) that he narrated, (A man came to the Prophet (peace be upon him) and greeted him saying, "Al-Salamu `Alaikum (peace be upon you)" and he replied to him. When the man sat down, the Prophet (peace be upon him) said, "Ten (good deeds)." Another man came and greeted him saying, "Al-Salamu `Alaikum wa Rahmatullahi", and the Prophet (Peace and Mercy be upon him) replied. When the man sat down, the Prophet (peace be upon him) said, "Twenty." A third man came and greeted him saying, "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh (Peace, Mercy and Blessings of Allah be upon you)", and the Prophet replied. When the man sat down, the Prophet (peace be upon him) said, "Thirty." It is also related by Abu Dawud on the authority of Mu`adh ibn Anas (may Allah be pleased with him) who narrated that a man came and greeted the Prophet (peace be upon him) saying, "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh wa Maghfiratuh". Then the Prophet (peace be upon him) said, "Forty (good deeds)," and he added, "Thus are the virtues.") However, this narration containing the addition "wa Maghfiratuh" is weak and cannot stand as a proof.

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**The first question of Fatwa no. 6370**

**Q 1: Nowadays, people are careless in greeting one another with Salam (Islamic greeting of peace) "Al-Salamu `Alaikum (peace be upon you)". Many people reply saying: "Hi" or "Hello". Would you kindly advise us regarding this?**

**A:** Initiating the Salam is an act of Sunnah (whatever is reported from the Prophet). It is a way of honoring one another, reminding Muslims of their Creator Who is called "Al-Salam". It unites Muslims' hearts, spreads love among them, and involves asking for safety for them. It is authentically reported in Sahih Book of authentic Hadith by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("By Him in whose Hand my soul is! You will not enter Paradise until you believe; you will not (truly) believe until you love each other. Shall I show you to something that if you observe it, you would surely love one another? Propagate the "peace" (Salam) among you.")



returning Salam must be with the same wordings and adding more words is a Sunnah. Allah (Exalted be He) says: (When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.) It is related by Al-Nasa'y and Al-Tirmidhy on the authority of `Imran ibn Husayn (may Allah be pleased with him) that (A man came to the Messenger of Allah (peace be upon him) and greeted him saying, "O Messenger of Allah! Al-Salamu `Alaikum (peace be upon you)" and he replied to him. When the man sat down, the Prophet (peace be upon him) said, "Ten (good deeds)." Another man came and greeted him saying, "O Messenger of Allah! Al-Salamu `Alaikum wa Rahmatullahi", and the Prophet (Peace and Mercy be upon him) replied. When the man sat down, the Prophet (peace be upon him) said, "Twenty." A third man came and greeted him saying, "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh (Peace, Mercy and Blessings of Allah be upon you)", and the Prophet responded to him. When the man sat down, the Prophet (peace be upon him) said, "Thirty".)
As for returning Salam by saying "Hi" and "Hello", this is not sufficient.

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**The third question of Fatwa no. 8844**

**Q 3: What is the ruling on a person who greets people saying: "Salamullahi `alaikum wa Rahmatuhu wa Barakatuh (Allah's Peace, Mercy and Blessing be upon you)" or "Salamun Minallahi `Alaikum wa Rahmatuhu wa Barakatuh (Peace, Mercy and Blessing from Allah be upon you)"? Some scholars do not permit it while others do.**

**A:** The matter is flexible because the genitive is mentioned instead of "Al" in his saying: "Al-Salam". However, uttering the reported words of the Sunnah which are "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh" is better.

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**The third question of Fatwa no. 9908**

**Q 3: It is customary in Egypt to greet each other in the morning saying: "Good morning". What is the ruling on this salutation?**

**A:** The Salam (Islamic greeting of peace) is: "Al-Salamu `Alaikum (peace be upon you)". If one adds "Wa rahmatullahi wa barakatuh (and the Mercy and Blessings of Allah be upon you, too)", it is better. After saying that, if a Muslim greets others by saying "Good morning" for example, there is no harm. However, if a Muslim only says "Good morning" without saying: "Al-Salamu `Alaikum", they are mistaken.

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**The second question of Fatwa no. 11593**

**Q 2: What is the ruling on the person who greets people saying: "Salamullahi `Alaikum" (the peace of Allah be upon you)?**

**A:** The Sunnah greeting between Muslims is, "As-Salamu `Alaikum" (Peace be upon you), and if one adds "Wa Rahmatullahi wa Barakatuh" (and the mercy and blessings of Allah be upon you too), it will be better and more complete.

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**The first and the second questions of Fatwa no. 9809**

**Q 1, 2: some people greet each other saying: "Good Morning" or "Good Afternoon" and the response is"Bright Morning" or "Bright Afternoon". Others use the greeting, "Peace! O men", and abandon the Sunnah which is "As-Salam `Alaikum wa Rahmatullahi wa barakatuh (Peace, mercy and blessing of Allah be upon you)". I drew their attention to this mistake, but they were not convinced. On the contrary, they insist on exchanging these greetings in Bishah, Hijaz in the south of Al-Ta'if to Abha, Qahtan and Yanbu`.**

(Part No. 24; Page No. 121)

**A 1, 2:** The Islamic greeting is, "As-Salam `Alaikum [Peace be upon you]" and if a person adds "Wa Rahmatullahi", i.e. Allah's mercy, it will be better and if he adds "Wa Barakatuh", i.e. and His blessings, he will receive the most perfect reward.

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**The fifth question of Fatwa no. 16099**

**Q 5: Your Honor, you know that exchanging greetings plays a great role in our life and the lives of our fathers. However, here in Nigeria, it does not comply with the instructions of Islam. What is the greeting that is in accordance with Allah's command and the Sunnah of the Prophet (peace be upon him)?**

**A:** The Prophet (peace be upon him) commanded us to spread greetings among Muslims because it has great benefits. The Greeting should be, "As-Salam `Alaikum [Peace be upon you]". If one adds wa Rahmatullahi wa Barakatuh (Allah's mercy and blessings), it will be a complete salutation, and the one greeted should respond in the same manner. Allah (Exalted be He) states: ﴾When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.﴿ One may also shake hands along with the mentioned salutation which will be the most perfect. Hugging is also a way of greeting, especially with those who return from a journey. Bowing is not permissible because it is Ruku` (bowing), and Ruku` is a form of worship which is only permissible to be for Allah (Glorified and Exalted be He).

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**The tenth question of Fatwa no. 7484**

**Q 10: What is the ruling on using English words to return the greetings of non-Arabs such as: "Good morning" and "Good afternoon"? What is the ruling on returning the greeting to those who greet me in this manner? Should I return the greeting in the same language, or should a Muslim only use the Islamic greeting which Allah has honored us with?**

**A:** If they are Muslims, you should return the greeting in their language and also initiate it using their greeting if they do not speak Arabic. If they speak Arabic, it is best for you both to initiate the Arabic greeting and return it as well.

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**The seventh question of Fatwa no. 5611**

**Q 7: is it permissible to engage a person in conversation who begins talking to you prior to extending the islamic greeting i.e., "As-Salam `Alaikum [Peace be upon you]"?**

(Part No. 24; Page No. 123)

**A:** You should exchange conversation with him then instruct him that the Sunnah is to first greet the Muslim by saying: "As-Salam `Alaikum", then begin talking to him.

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**The fifth question of Fatwa no. 3932**

**Q 5: Allah has facilitated means of transportation for us, including cars. I frequently meet people while driving and offer the Salam (Islamic greeting of peace), but some are not aware that I greet them except when I waive with my hand while uttering the Salam. Am I to blame if I raise my hand, given that I know this is forbidden?**

**A:** There is no harm in waving during offering the Salam in this case. (It was narrated that the Prophet (peace be upon him) greeted a group of women and waved with his hand.) He (peace be upon him) meant, and Allah knows best, to make them understand that he was greeting them. However, it is not permissible to substitute Salam by waving.

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**The fifth question of Fatwa no. 5401**

**Q 5: Is it permissible when two persons meet anywhere to shake hands, as mentioned in the Hadith narrated by Anas ibn Malik (may Allah be pleased with him) in Durrat-ul-Nasihin [The Gem of the Preachers]?**

**A:** It was reported by Al-Bukhari in his Sahih from `Amr ibn `Asim from Hammam on the authority of Qatadah that he asked Anas, "Was it a custom of the Companions of the Prophet (peace be upon him) to shake hands with one another?" He said, "Yes." It was reported by Abu Dawud in his Sunan on the authority of Al-Bara' ibn `Azib that the Messenger of Allah (peace be upon him) stated, ﴾If two Muslims meet, shake hands, praise Allah and ask for His Forgiveness, they will be forgiven.﴿

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The second question of Fatwa no. 4333

**Q 2: Is it permissible to shake hands using both hands, or is it a Bid`ah (innovation in religion)?**

(Part No. 24; Page No. 125)

**A:** It is permissible for a Muslim man to shake hands with his Muslim brother, according to the proofs mentioned concerning this. It is impermissible for a man to shake hands with a non-Mahram woman (not a spouse or an unmarriageable relative). As for shaking hands using both hands, this is groundless, but it is more appropriate to be with one hand only.

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**The first question of Fatwa no. 17248**

**What is the ruling on gesturing Salam (Islamic greeting of peace) by waving?**

**A:** Salam should be pronounced and not gestured, for this is the greeting of the Jews. The Prophet (peace be upon him) forbade it, unless the one being greeted is far away or deaf; hence, one should wave along with offering Salam.

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**The second question of Fatwa no. 18793**

**Q 2: When I meet a Muslim brother before Salah (Prayer), I shake hands with him.**

(Part No. 24; Page No. 126)

**Then the Iqamah (call to start the Salah) takes place and we offer Salah. Then when we get out of the Masjid (mosque), I greet him and shake hands with him again. Is this shaking of hands for the second time outside the Masjid considered Bid`ah (innovation in religion)?**

**A:** There is no harm in what you did, if you separated after Salah, for Salam is Mashru` (Islamically acceptable) for Muslims when meeting and separating.

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**The second question of Fatwa no. 20241**

**Q 2: In some Masjids (mosques), the worshippers shake hands with each other after Salah and say, "May Allah accept (your Salah)". What is the ruling on this custom in the view of Shari`ah?**

**A:** This act has no basis either in the Qur'an or the Sunnah. The Prophet (peace be upon him) stated, (Whoever introduces something into this affair of ours that is not of it, it is to be rejected.)

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**The first question of Fatwa no. 14101**

**Q 1: Is it a Sunnah (a commendable act) for a man returning from a long journey to greet**

(Part No. 24; Page No. 127)

**his wife, meaning to shake hands with her, for in our district of Tihamah a man's greeting his wife is frowned upon. What is Your Honor's view in this respect? Kindly point out to us how one should greet his wife when returning from travel.**

**A:** The husband should deal kindly with his wife, maintain a good relationship with her and do to her as he likes done to him. There is nothing wrong with shaking hands with her or to embrace and kiss her when returning from travel; rather he is to be rewarded for this if he has a good intention.

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**The sixth question of Fatwa no. 12228**

**Q 6: What is the ruling on muslims kissing each other's faces? Are there narrations from the Sahahbah (Companions of the Prophet) in this regard?**

**A:** It is preferable to shake hands in the regular manner unless a person has just come from travel, then embracing is permissible. Anas (may Allah be pleased with him) narrated: "When the Sahabah of the Prophet (peace be upon him) met each other, they used to shake hands; and when they came from travel, they would embrace each other." (Related by Al-Tabarany with a good Sanad (chain of narrators)

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**The third question of Fatwa no. 20222**

**Q 3: The habit of men kissing each other on the cheeks when they meet everyday has spread among the young people, old men, in the Masjid (mosque) and in the classrooms. Is this contradictory to Sunnah or not? Is it a Bid`ah (innovation in religion), a sin or something permissible? We would like to know the ruling of Shari`ah (Islamic law) in detail. What about kissing on the shoulders?**

**A:** it is permissible when meeting someone to exchange greetings and shake hands. If this meeting is after returning from a journey, it will be permissible also to hug each other, according to what was authentically reported from Anas (may Allah be pleased with him), that when the Sahabah (Companions of the Prophet) used to meet, they used to shake hands with each other; and when they met each other after returning from a journey, they used to hug each other. As for kissing the cheeks, there is no evidence for this in the Sunnah.

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**The second question of Fatwa No. ( 17902 )**

**Q: An influential old man passed by two men who were sitting. Is it permissible for them to stand up either for glorifying, honoring him or winning his heart? Please, give us a fatwa substantiated by evidence from the Qur'an, Sunnah and Fiqh (Islamic Jurisprudence) books.**

**A:** It is permissible to stand up to greet someone joining or passing by a gathering. The Prophet (peace be upon him) said to the Ansar: (Stand up to receive your chieftain,) when Sa`d ibn Mu`adh (may Allah be pleased with him) was coming to express his judgment on Banu Qurayzhah. Moreover, Talhah ibn `Ubaydullah (may Allah be pleased with him) stood up for Ka`b ibn Malik while sitting in the teaching circle of the Prophet (peace be upon him) when Ka`b came to the Prophet (peace be upon him) to shake hands with him and congratulate him on Allah's accepting his repentance along with his other two Companions. Furthermore, the Prophet (peace be upon him) would stand up for his daughter Fatimah



when she would come to him, take her hands, kiss her and let her take his seat. Likewise, whenever the Prophet (peace be upon him) came to her she would stand up for him, take his hand and kiss him.

As for standing up to merely glorify or show respect and not for greeting, it is impermissible. This is based on the Hadith: (Let he who likes people to stand up before him assume his seat in Hell.) (Related by Abu Dawud and Al-Tirmidhi through a trustworthy Isnad (chain of narrators).

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**The third question of Fatwa No. ( 18184 )**

**Q 3: Is it permissible for children to bow when greeting or meeting their elders to show respect or honor them?**

**A:** Scholars are unanimous that it is impermissible to bow to any creature. Bowing should only be to Allah to express His glorification. Prophet (peace be upon him) is reported to have prohibited bowing to other than Allah. In the Hadith

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reported on the authority of Anas (may Allah be pleased with him), a man asked him: (O Messenger of Allah, should a person bow when he meets his Muslim brother or friend? He said: No.) (Related by Al-Tirmidhi and Ibn Majah.

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**The first question of Fatwa No. ( 18221 )**

**Q 1: In our region, we have the custom of sitting when being greeted. To the extent that even one who is standing sits down or makes his right leg lower than the left leg and bows, as a symbol of respect. What is the Islamic ruling on such a custom?**

**A:** It is impermissible to bow while greeting others. In fact, it is a form of Ruku` (bowing) which is an act of worship that is to be dedicated to Allah alone. The Prophet (peace be upon him) is reported ﴾to have been asked: O Messenger of Allah! When a man meets a brother or a friend, should he bow to him? He said: No.﴿ It is an impermissible act regardless of whether bowing occurs while standing or sitting.

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**The second question of Fatwa no. 10489**

**Q 2: What is the ruling on someone who does not return the Salam (islamic greeting of peace)? Whenever I meet him, I greet him first but he does not return my greeting.**

**A:** The Muslims should exchange greetings so as to strengthen love and affection between them. It is not permissible for a Muslim to desert his brother for more than three days. If he does so, he becomes a sinner and should make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). If a person does not return his brother's greeting without a Shar`y (Islamically lawful) reason, he has deserted him.

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**The second question of Fatwa no. 19898**

**Q 2: Was it authentically reported from the Prophet (peace be upon him) that he used to begin letters with Salam (Islamic greeting of peace)?**

**A:** Yes, it was authentically reported from the Prophet (peace be upon him) that he used to begin letters with Salam, including his letter to Heraclius that was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others, in which he said, ﴾In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, Allah's Slave and His Messenger, to Heraclius the Emperor of Rome. Peace be upon those who follow guidance. I

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invite you to embrace Islam...﴿

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**The third question of Fatwa no. 6433**

**Q 3: Is it permissible for a person in a state of Janabah (major ritual impurity related to sexual discharge) to shake hands with someone else who has just performed Wudu' (ablution)?**

**A:** There is no problem if a Junub (person in a state of major ritual impurity) shakes hands with other Muslims, as the Muslim does not become Najis (ritually impure).

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**The sixth question of Fatwa no. 10605**

**Q 6: if a Muslim begins Prayer then someone greets them, how can they respond to the greeting while in Prayer?**

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**A:** They should answer by gesturing or returning Salam after completing the prayer. It was narrated on the authority of Muslim in his Sahih (Authentic book of Hadith) on the authority of `Abdullah (may Allah be pleased with him) who said, (We used to greet the Messenger of Allah (peace be upon him) while he was engaged in prayer and he would respond to our greeting. But after we returned from the Najashi we greeted him and he did not respond to us; so we said: O' Messenger of Allah, we used to greet you when you were engaged in prayer and you would respond to us. He replied, "Prayer requires complete devotion (i.e. not to be occupied by anything but prayers).") It was also related by Abu Dawud from the Hadith of Ibn `Umar on the authority of Suhayb that he said: (I passed by the Messenger of Allah (peace be upon him) while he was praying. I greeted him and he returned the greeting by making a gesture. The narrator said: I do not know but that he said: He made a signal with his finger.) Related by Al-Nasa'i and Al-Tirmidhi who said: This is a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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**The fourth question of Fatwa no. 20845**

**Q 4: Your Eminence, should we return the greeting of those who say other than the Salam (Islamic greeting of peace)? For example, someone may greet others with utterances, such as "hello," "welcome," or "how are you," or just wave their hands, or use eye gestures, and some drivers even use horns as a way of greeting others.**

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**A:** It is an act of the Sunnah (whatever is reported from the Prophet) for Muslims to greet each other with the prescribed wording of the Salam. It is even more preferable for the Muslim to say: "As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" This is indicated by the Hadith related by Abu Dawud, Al-Tirmidhy, and Al-Nasa'y on the authority of `Imran ibn Husayn who said: (A man came to the Prophet (peace be upon him) and said, "As-salamu `alaykum (May Allah's Peace be upon you!)" He returned his greeting and the man sat down. The Prophet (peace be upon him) said, "Ten (i.e. he will have ten rewards)." Another man came and said, "As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" He returned his greeting and the man sat down. He said, "Twenty." Another man came and said, "As-salamu `alaykum warahmatullah wabarakatuh." He returned his greeting and said when he sat down, "Thirty.") The hearer should return the same greeting or even a better greeting, for Allah (Exalted be He) says: (When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.)

It is also permissible for the Muslim to greet a person who is far from him or while seated in his car and wave his hand to let him know that he is greeting him and simultaneously utter the wording of Salam. Likewise, there is no problem if a Muslim says to his fellow Muslim, "May Allah greet you," "hello," or "how are you," or other like words and utterances that are pleasing to his Muslim brother. However, they should be said after uttering the permissible Salam. Restricting the greeting to such utterances and abandoning the Salam or blowing the car horn as a way of greeting is contrary to the Sunnah and has no origin. Thus, it should be abandoned.

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**The third question of Fatwa no. 1405**

**Q 3: the Prophet (peace be upon him) has advised us to exchange Salam (Islamic greeting of peace). However, I read a Hadith that tells us not to greet the Jews of the Muslim Ummah (nation based on one creed). When the Messenger of Allah (peace be upon him) was asked who they were, he replied, "They are those who hear the Adhan (call to Prayer) but do not go to offer Salah (Prayer)." If I pass by a group of people while going to the Masjid (mosque) and I know they are not going to offer Salah, what should I do?**

**A:** The above-mentioned Hadith has no origin. If you pass by a group of people while you are on your way to the Masjid, you should advise them and warn them of the consequences of neglecting Salah, so that they are urged to offer Salah in congregation. If they still do not offer Salah, you should report them to the officials, so that you are discharged of any responsibility. You should continue greeting them until you are certain that they insist on neglecting the congregational Salah. In this case, you should desert them and stop greeting them.

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**The third question of Fatwa no. 9602**

**Q 3: The Prophet (peace be upon him) said:** ("Spread Salam (Islamic greeting of peace)

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among those whom you know and those whom you do not.") **(Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said:** ( **"Do not initiate greetings with the Jews and the Christians; and** if you meet any of them on a road, force them to its narrowest (alley).") **(Related by Muslim) In yet another Hadith, the Prophet (peace be upon him) said:** ("If the **People of the Book** greet you, you should say, "The same to you.") **(Agreed upon by Al-Bukhari and Muslim) How can we reconcile these Hadith? Do the Mushriks (those who associate others with Allah in His Divinity or worship) fall under this category? The People of the Book are now intermixing with Muslims everywhere. Some so-called Muslims unfortunately copy the People of the Book and the Mushriks in the way they dress, walk, and talk. We take refuge with Allah (Exalted be He) from this. How authentic are the Hadith mentioned above? May Allah benefit us and you!**

**A:** The general permissibility of encouraging the spread of Salam as indicated in the first Hadith has been confined by the other Hadith which forbids initiating greetings with the People of the Book. Accordingly, it is prohibited to spread Salam among the Jews, the Christians, or Kafirs (disbelievers).

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**The thirtieth question of Fatwa no. 12087**

**Q 30: Is it permissible to initiate Salam (the islamic greeting of peace) with non-Muslims, especially when they are persons of rank, such as university professors?**

**A:** It is not permissible for a Muslim to initiate Salam with non-Muslims even if they are persons in authority. This is based on the general prohibition stated in the Hadith related in this regard, such as the following Hadith in which the Prophet (peace be upon him) said: ("Do not start saying Salam to the Jews and the Christians.") (Related by Muslim)

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**The third question of Fatwa no. 2958**

**Q 3: is it permissible for a Muslim to return the greeting of a non-Muslim or a Murtad (apostate)**

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**if they extend it warmly?**

**A:** If one of the People of the Book, namely the Jews or the Christians, extends greetings to a Muslim, the latter should return their greeting by saying, "The same to you," whether or not they extend it warmly. It is authentically reported that the Prophet (peace be upon him) said: ("When the People of the Book greet you, say: Wa `alaykum (The same to you).") Here, the Prophet (peace be upon him) has instructed us how to return their greeting and he has not made any exceptions. It is not permissible, however, for a Muslim to return the greeting of a Murtad or Mushrik (one who associates others with Allah in His Divinity or worship) since they are not included in the permission granted for returning the greeting. Also, it is not permissible to initiate Salam with non-Muslims, regardless of what their religions might be. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The fifth question of Fatwa no. 4708**

**Q 5: Is it permissible to ask Allah (Exalted be He) to be merciful with unjust rulers or to initiate Salam (Islamic greeting of peace) with those who abandon Salah (Prayer)?**

**A:** It is permissible to ask Allah (Exalted be He) to be merciful with unjust rulers so long as they died as Muslims.

As regards a person who abandons Salah defiantly, they are regarded as Kafirs (disbelievers) according to Ijma` (consensus of scholars). Likewise, whoever abandons Salah out of laziness without denying its obligation is a Kafir according to the most correct opinion of the scholars. Hence, it is not permissible to initiate Salam with them or even to return their Salam,



because they are considered apostates.

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**Fatwa no. 6782**

**Q: What is the ruling on greeting a Kafir (disbeliever)? In other words, if a Muslim says to a non-Muslim: "Assalamu `Alaykum (Peace be upon you)", is this permissible or not? What is the ruling on someone who enters upon a group of Muslim and non-Muslim people; what should a person say when greeting them? What is the ruling on returning the greeting to a non-Muslim? In other words: what if a Kafir says: Assalamu `Alaykum? How should we respond?**

**A:** It is impermissible for a Muslim to greet non-Muslims first. If a Muslim enters upon a group of people consisting of Muslims and non-Muslims, it is permissible to offer the greeting with the intention of addressing the Muslims amongst them. As for returning the greeting of the People of the Book, it should be by saying "Wa `Alaykum (same to you)" only.

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du`a' and dhikr

Fatwa no. 18883

Q: Allahumma Lak-al-Hamdu Hamdan Kathiran Tayyiban Mubarakan Fih Mil'a Nuri Wajhik-al-Karim Wa Mil'a Ma-Ntaha Ilayhi Basaruka Walaysa Lahu Nihayah Wa Mil'a Al-Jannah Wa Mil'a Al-Kursy Wal-`Arsh Wa Mil'a Ma Baynahuma Wa Mil'a Al-Samawati Wal-Aradina Wa Mil'a Ma Baynahuma Wa Mil'a Ma Shi'ta Min Shayin Ba`d Ahla-l-Thana'i Wal-Majd. (O our Lord! All praise is due for You, many good and blessed praises. Praise that fills the Light of Your Honorable Face and praise that fills all that Your Vision can encompass; and it encompasses everything. Praise that fills Paradise, Kursy (Allah's Chair), and the Throne and all that is between them. Praise that fills the heavens and the earths and all that is between them. Praise that fills all that please You. Verily, You are worthy of Praise and Glory.)

Allahumma Lak-al-Hamdu Hamdan Kathiran Tayyiban Mubarakan Fih `Adada Khalqika Abada, Wa `Adada Harakatihim Wa Sakanatihim, Wa `Adada Kuli Sanatin Tamurru `Ala Kulli Wahidin Minhum, Wa `Adada Midada Kalimatika, Wa `Adada Hurufi Kalimatika, Wa `Adada Ma Shi'ta Min Shay'in Ba`d Ahla-l-Thana'i Wal-Majd. (O our Lord! All praise is due for You, many good and blessed praises. Praise that equals the number of all that You have created; praise that equals their movements and times of calmness; praise that equals all the years that they all witness; praise that equals the amount of ink that can explain Your Words; Praise that equals the letters of Your Words; and praise that equals the number of what pleases You. Verily, You are worthy of Praise and Glory.)

Allahumma Lak-al-Hamdu Bimahamidika Kulliha Ma `Alimna Minha Wa Ma Lam Na`lam. (O our Lord! All Praise is due for You, those that we know and those that we do not.)

Do the foregoing praises conform to Shari`ah (Islamic law)? Is saying them considered Mubah (permissible)?

A: a servant's praise and glorification of his Lord are regarded as the most venerable forms of Dhikr (Remembrance of allah) and the most beloved by allah (Exalted be He). It was authentically reported that the Prophet (peace be upon him) said: ("No one loves to be praised more than Allah does.")



Moreover, Allah (Exalted be He) praises Himself in Surah (Qur'anic chapter) Al-Fatihah: (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) He (Exalted be He) also says: (So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Alamîn (mankind, jinn, and all that exists).) Moreover, Allah (Glorified be He) praises Himself regarding the creation of the heavens and the earth saying: (All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light) He (Exalted be He) praises Himself for the perfection of His Kingdom saying: (All the praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in

the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.》 In addition, Allah (Glorified be He) praises Himself for originating the creation Alone saying: 《All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth》 On the other hand, no Servant of Allah (Exalted be He) is able to encompass all His Praises or to enumerate them. Our Prophet and noble example (peace be upon him), the one who would exalt and praise Allah (Exalted be He) in the most perfect way, used to say in his Du`a' (supplication): 《La uhsiy thana'an `alayka, anta

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kama athnayta `ala nafsik. (I cannot enumerate Your Praise; You are as You have praise Yourself.)》 He (peace be upon him) used to praise Allah (Exalted be He) after raising from Ruku` (bowing) saying: 《Allahumma Rabana Laka-l-Hamdu Mil'a-s-Sama'i Wa Mil'a-l-Ardi Wa Mil'a Ma Baynahuma Wa Mil'a Ma Shi'ta Min Shay'in Ba`d (O Allah, Our Lord; all the praises are for You. Praises that fill the heavens and earths and all that is between them and praises that fill all that please You).》

Praises which are mentioned in the question, such as those which read: Praise that fills the Light of Your Honorable Face and praise that fills all that Your Vision can encompass; and it encompasses everything. Praise that fills Paradise, Kursy (Allah's Chair), and the Throne..., are not permissible for they do not encompass Allah's Praise.

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**Fatwa no. 1760**

**Q 1: If a Muslim sends the blessings of Allah (Exalted be He) on the Prophet (peace be upon him) by reciting the following Ayah (Qur'anic verse):** (Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).) **?**

**A:** If a Muslim recites the Ayah mentioned above to draw the attention of others to the merit of sending peace and blessings on the Prophet (peace be upon him) so that they would do so in order to

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attain the abundant rewards of Allah (Exalted be He), this will not be regarded as a Bid`ah. Rather, a person who does so will be praised and rewarded by Allah (Exalted be He). The concerned person will even receive the same reward of those who hear him if they send blessings on the Prophet (peace be upon him). Proof for this is the Hadith in which the Prophet (peace be upon him) said: ("Anyone who guides to something good has a reward similar to that of its doer.") (Related by Muslim in his Sahih (authentic) Book of Hadith)

However, if the concerned person makes a habit of reciting the Ayah mentioned above whenever they like to send blessings on the Prophet (peace be upon him), they have to abandon such a practice as it was not followed at the time of the Prophet (peace be upon him), his Sahabah (Companions of the Prophet), or the leading Salaf (righteous predecessors).

**Q 2: A Muslim says after the Adhan (call to Prayer):** (O Allah! Lord of this most perfect Call (to Prayer) and of the Prayer that is to be established, grant our Master, Muhammad, the Wasilah (a position in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him. Verily, You never break Your Promise.) **Is his saying, "Verily, You never break Your Promise" considered a Bid`ah?**

**A:** the basic rule regarding Adhkar (invocations and Remembrances said at certain times on a regular basis) is that they are tawqifiy (bound by a religious text and not amenable to personal opinion). Proof for this is the following Hadith related by Al-Bukhari and others on the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("When you want to go to bed, perform Wudu` (ablution) as you do for Salah (Prayer), then lie down on your right side, and say: O Allah! I surrender to You, entrust all my affairs to You, and depend upon You both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet whom You have sent.

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If you die at that night after reciting this, you will die on the Fitrah (natural disposition) (i.e. as a Muslim); so let these words be the last you say (before going to bed). Al-Bara' said, "While I was

memorizing it, I said, 'in Your Messenger whom You have sent.'" The Prophet (peace be upon him) said: "No, say, 'in Your Prophet whom You have sent.'"》 Thus, the Prophet (peace be upon him) forbade Al-Bara' ibn `Azib from using the words 'Your Messenger' instead of the words 'Your Prophet' while saying the Adhkar before going to bed. Regarding the phrase "Verily, You never break Your Promise," it was not related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) amongst the Du`a' (supplications) to be said after the Adhan in which we ask the Wasilah to be granted to the Prophet (peace be upon him). Nevertheless, the same phrase was related by Al-Bayhaqy in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of `Aly ibn `Ayyash who said, "Shu`ayb ibn Abu Hamzah told us on the authority of Muhammad ibn Al-Munkadir from Jabir ibn `Abdullah (may Allah be pleased with them both)...," then the narrator mentioned the previous Du`a' with the following addition to its end: 《Verily, You never break Your Promise.》 Accordingly, adding such a phrase to the concerned Du`a' is not a Bid`ah.

**Q 3: If a Muslim says after finishing Salah:** 《O Allah, You are the Grantor of peace, and peace comes from You. Blessed are you, O Owner of Majesty and Honor》 **and added:**



**(... and peace returns to You), will such addition be regarded as a Bid`ah?**

**A:** It has been stated in our answer to the second question that the basic rule regarding Adhkar and other acts of worship is that they are tawqifiy. Thus, they may not be subjected to any decrease or increase in their formulas. Moreover, the authentically related narration in the Six Hadith Compilations (Books of Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) reads: 《O Allah, You are the Grantor of peace, and peace comes from You. Blessed are You, O Owner of Majesty and Honor.》 Another narration reads: 《Blessed are You, Owner of Majesty and Honor.》 The addition of (... and peace returns to You) or (... and to You is peace) were not related except in Sunan Al-Bayhaqy, as far as we know, on the authority of Dawud ibn Rashid who said, "Al-Walid ibn Muslim told us that Al-Awza`y told him on the authority of Ibn `Ammar from Abu Asma...," the narrator then mentioned the Hadith quoted above with the addition of (... and to You is peace). The Sanad (chain of narrators) of the Hadith containing the concerned addition includes Al-Walid ibn Muslim Al-Qurashy who was one of the prominent scholars of Sunnah (whatever is reported from the Prophet) though he used to practice Tadlis Taswiyah (omitting a weak narrator from a chain of narration). Al-Daraqutny said, "Al-Walid would practice Irsal (narrating a Hadith with no Companion of the Prophet in the chain of narration) by narrating from Al-Awza`y Hadith that Al-Awza`y would narrate from Da`if (weak) shaykhs who would narrate the same from other shaykhs who witnessed the time of Al-Awza`y. Thus, the latter would omit the names of the weak narrators and make the chain of narrators begin from Al-Awza`y from Nafi` or from `Ata'." In the same context, Salih ibn Muhammad said: I heard Al-Haytham ibn Kharijah saying, "I said to Al-Walid: You have given wrong information about the Hadith narrated on the authority of Al-Awza`y. He said, "What do you mean?" I said: "You narrate on the authority of Al-Awza`y from Nafi` and on the authority of Al-Awza`y from Al-Zuhry and Yahya ibn Sa`id



while other narrators include, in the chain of narrators, `Abdullah ibn `Amir between Al-Awza`y and Nafi` , and Ibrahim ibn Murrah and Qurrah etc, between Al-Awza`y and Al-Zuhry. Why do you do so?" Al-Walid replied, "I deem Al-Awza`y far above those Da`if narrators." I said, "If Al-Awza`y narrates from such Da`if narrators whose Hadith are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) and you omit such Da`if narrators and make the Hadith as being narrated initially by Al-Awza`y from the Thiqah (trustworthy) narrators, Al-

Awza`y himself will be regarded as a Da`if narrator." Al-Haytham said: "But he did not pay attention to my words."

Consequently, the foregoing addition in the narration is not a valid proof and saying it in the Du`a' mentioned above is a Bid`ah.

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**The first question of Fatwa no. 2759**

**Q 1: Should we honor the Messenger (peace be upon him) with the word "Sayyiduna" (i.e. our master), saying: "Sayyiduna Muhammad peace be upon him," or just say "peace be upon him" when his name is mentioned? Which is more correct?**

**A:** The matter is flexible; it is permissible to say "Muhammad" or "sayyiduna Muhammad" (peace be upon him) because he (peace be upon him) is the master of the former and the latter peoples. However, a Muslim should not add the epithet "Sayyiduna" to the Prophet's name in the Adhan (call to Prayer) and Iqamah (call to start the Prayer). Muslims should adhere to the formulas mentioned in the Hadith, saying:

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﴾I bear witness that Muhammad is the Messenger of Allah.﴿ The same applies to Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) in which the epithet "Sayyiduna" should not be added while reciting it. Adhering to the formulas on these occasions shows greater veneration of the Sunnah (whatever is reported from the Prophet).

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Fatwa no. 6798

**Q: What is meant by "May Allah send His Salah (Prayers) upon Prophet Muhammad", "O, Allah! Send your Salah upon our Prophet Muhammad"? Does this mean that Allah and the angels send their Salah upon the Prophet (peace be upon him) and his Sahabah (Companions) in the same way we do?**

**A:** Salah sent by Allah (Glorified be He) is His Praise to His Slave in the Higher Assembly (angels), while the Salah of angels and Mu'minun (believers) is Du`a' (supplication). Allah sends Salah upon His Messenger in a way that befits Him (Glorified be He).

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**The third question of Fatwa no. 7447**

**Q 3: I have read in a book that any Du`a' (supplication) will not be accepted by Allah (Glorified and Exalted be He) unless it is ended by conveying peace and blessings on the Prophet Muhammad (peace be upon him), is there any evidence supporting this?**

**A:** conveying peace and blessings on the Prophet is prescribed at the beginning of a Du`a' along with praising Allah; due to the Hadith narrated on the authority of Fadalah ibn `Ubayd that is mentioned in this regard, in addition to Allah's command to generally convey peace and blessings upon his Prophet by saying (Exalted be He), ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him).﴿ However, conveying peace and blessings on the Prophets is one of the reasons of answering the Du`a', but not a condition for it, and the Hadith saying, ﴾Du`a' remains suspended between the earth and the Heaven until the person supplicating conveys peace and blessings on the Prophet (peace be upon him)﴿ is a weak Hadith that does not stand as proof.

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The second question of Fatwa no. 19212

**Q 2: I read in some books that some Salaf (righteous predecessors) used to utter the words of Tasbih (saying: "Subhan Allah [Glory be to Allah]") thousands of times a day in addition to the words of Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and**

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**Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). In other books, I read that the person who regularly observes morning and evening Adhkar (invocations and Remembrances said at certain times on a regular basis) is considered among those who remember Allah (Exalted be He) abundantly. Obviously, there is a huge difference between these two kinds of people who remember Allah (Exalted be He). Please explain how it should be.**

**A:** dhikr (Remembrance of Allah) is one of the best acts of `Ibadah (worship) that should be sincerely devoted to Allah (Exalted be He) Alone. There is no restriction on the modality or frequency of dhikr whatsoever. In his book entitled Al-Adhkar, Al-Nawawy stated, "Know that the virtue of Dhikr is not confined to Tasbih, Tahlil, Tahmid, Takbir, and so on. Rather, every person engaged in obeying Allah (Exalted be He) is, indeed, remembering Allah. This was the opinion of Sa`id ibn Jubayr (may Allah be pleased with him) and other scholars."

In Sharh Al-Mishkah, Ibn Hajar stated, "The gatherings of Dhikr are devotional gatherings. Those who confine devotional gatherings to the gatherings of teaching what is Haram (prohibited) and Halal (lawful) only refer to the most specific kind thereof."

Every Muslim should regularly observe morning and evening Adhkar as authentically reported from the Prophet (peace be upon him) and his Sahabah (companions - may Allah be pleased with them). These formulas of Dhikr are considered Jawami` Al-Kalim (the most concise expressions carrying the most eloquent meanings), so they are better and more beneficial than any other formulas.

Allah (Exalted be He) has praised men and women who remember Him abundantly by His Saying: ﴾and the men and the women who remember Allâh much with their hearts and tongues﴿ Allah

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(Exalted be He) also says: ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ The scholars disputed over the meaning of "remember Allah much". In Al-Adhkar, Al-Nawawy stated: Ibn `Abbas (may Allah be pleased with him) said, "It refers to those who remember Allah immediately after finishing Salah (Prayer), in the forenoon and the afternoon, upon going to bed and when waking up, and upon leaving or entering the house." Mujahid said, "A person will not be regarded as one of those who remember Allah much unless they remember Allah when standing, sitting, and reclining." Furthermore, `Ata' said, "Anyone who performs the Five Obligatory Daily Prayers perfectly is recorded among those who are praised in His Saying: ﴾and the men and the women who remember Allâh much with their hearts and tongues﴿

On the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) who narrated that the

Messenger of Allah (peace be upon him) said: ("Anyone who wakes up during the night and awakens his wife and then both of them offer together two Rak`ahs (units of Prayer), their names will be recorded among 'those men and women who remember Allah much'.") (Related by Abu Dawud, Al-Nasa'y, and ibn

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Majah in their books Sunan (Hadith compilations classified by jurisprudential themes) and by Imam Ahmad in his Musnad (vol. 3, p. 75))

When asked how much Dhikr one should say to be among those who remember Allah much, Imam Abu `Amr ibn Al-Salah (may Allah be merciful with him) said, "When they are constant in reciting Adhkar in the morning, the evening, and other parts of the day and the night, and in all situations as reported from the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them). These Adhkar are shown in the book entitled `Amal Al-Yawm wal Laylah. And Allah knows best."

In his Tafsir, Ibn Kathir quoted Ibn `Abbas (may Allah be pleased with both of them) as saying upon explaining Allah's Saying: (Remember Allâh with much remembrance.) All obligations imposed upon man by Allah (Exalted be He) are clearly defined and one is exempted from them in the presence of a genuine cause except for the obligation of Dhikr, as Allah (Exalted be He) has not set a specific limit for it and, thus, leaving it is inexcusable. Allah (Exalted be He) says: (Those who remember Allâh (always, and in prayers)) We are commanded to remember Allah (Exalted be He) while standing, sitting, and reclining on our sides, in the morning and during the night, at sea and on land, while on a journey and at home, in poverty and prosperity, in sickness and health, and openly and secretly at all times.

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Allah (Glorified and Exalted be He) says: (And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].) When you do so, Allah and His angels will supplicate in favor of you.

The Prophet (peace be upon him) used to remember Allah (Exalted be He) at all times. `Aishah (may Allah be pleased with her) narrated: ("Allah's Messenger (peace be upon him) used to remember Allah at all times.") (Related by Imam Muslim in his Sahih (authentic) Book of Hadith) Accordingly, both kinds of people mentioned in the question, and anyone engaged in an act of obedience, whether by doing Allah's Commands and avoiding His Prohibitions, can be recorded among those who remember Allah (Exalted be He) much.

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**The first and third questions of Fatwa no. 19446**

**Q 1: It was related by Abu Dawud that the Messenger of Allah (peace be upon him) said what means that Friday is the best day and that we should invoke Allah's Blessings upon him because our invocations reach him.**

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**Is this a Hadith Sahih (authentic Hadith)?**

**A:** There are many Hadith which enjoin Muslims to invoke Allah's Blessings upon the Prophet (peace be upon him) on Thursday night and Friday. The Hadith mentioned in the question is one of them and they are all Sahih on the whole according to the views of Hadith scholars.

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**Q 3: Is it permissible to invoke Allah's Blessings upon the Prophet (peace be upon him) in the second person pronoun? Is it permissible to say "Allah and His Messenger know best," if we do not know about a religious issue even though the Prophet (peace be upon him) is dead?**

**A:** it is permissible to invoke Allah's Blessings upon the Prophet (peace be upon him) in the second person pronoun as authentically reported in the Hadith about reciting Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) in Salah (Prayer). If a person is asked about something they do not know, they should say, 'I do not know' or 'Allah knows best'. They should not say, 'Allah and His Messenger know best' after the death of the Prophet because he (peace be upon him) does not know what happens to people after his death.

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**Fatwa no. 19631**

**Q: What is the meaning of the saying of one of the Companions of the Messenger (peace be upon him),** ﴿Should I make all my Salah for you?

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The Messenger (peace be upon him) said, "then your concerns will be taken care of and your sins will be forgiven...")﴾ **?**

**A:** Salah here means Du`a' (supplication). This Hadith urges people to increase asking Allah to bestow peace and blessings upon the Prophet (peace be upon him) as this entails great reward. Ibn Al-Qayyim (may Allah be merciful with him) said in his book, "Jala' Al-Afham fil-Salah wal-Salam `ala Khayr Al-Anam", "Our Shaykh Abu Al-`Abbas Ibn Taymiyyah (may Allah be pleased with him) said when he was asked about the meaning of this Hadith, ﴿ 'Ubay ibn Ka`b had a Du`a' that he used to say for himself. He asked the Prophet (peace be upon him) whether he should make one-quarter of it sending blessings on him, and he replied, "Whatever you wish, and if you do more it is better for you." I said, " Half?" He said: "Whatever you wish, and if you do more it is better for you." I said, "Two thirds?" He said, "Whatever you wish, and if you do more it is better for you." I said,"Should I make all my Du`a' for you?" He said, "Then your concerns will be taken care of and your sins will be forgiven.")﴾ Whoever sends peace and prayers upon the Prophet (peace be upon him), Allah will send blessings on them tenfold and if Allah sends blessings on a person, He will take care of his concerns and forgive him his sins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The first question of Fatwa no. 19212**

**Q 1: I read in a Hadith that Ubay ibn Ka`b said to the Messenger (peace be upon him):**

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**"How much of my Du`a' (supplication) should I allocate for you?" I could not fully grasp the meaning of this Hadith. Does it mean that I should always supplicate for the Messenger of Allah (peace be upon him) and not for myself? How can this be true and Allah (Exalted be He) has ordered His Servants to supplicate to Him for all their needs?**

**A:** The Messenger (peace be upon him) is not in need of anyone's Du`a', as he was forgiven his past and future sins. Allah (Exalted be He) says: ﴾That Allâh may forgive you your sins of the past and the future﴿ So he does not need our Du`a'.

However, it is prescribed to supplicate for the Prophet (peace be upon him) by asking Allah (Exalted be He) to praise him among the angels. The Prophet (peace be upon him) has taught us how to supplicate for him. On the authority of Ka`b ibn `Ujrah (may Allah be pleased with him) who narrated: ﴾When the Messenger of Allah (peace be upon him) came out to us, we said, "Now we know how to greet you, but how can we supplicate for you?" He said: You should say, "O Allah, send Your Prayers upon Muhammad and upon the family of Muhammad as You have sent Your Prayers upon Ibrahim and upon the family of Ibrahim. You are indeed the Most Praiseworthy, Most Glorious. O Allah, send Your Blessings upon Muhammad and upon the family of Muhammad as You have sent Your Blessings upon Ibrahim and upon the family of Ibrahim. You are indeed the Most Praiseworthy, Most Glorious."﴿

What is mentioned in the Hadith of Ubay ibn Ka`b (may Allah be pleased with him) is specific to Ubay, because he used to supplicate for himself in a specific formula. Later, he turned his supplication to be for the Prophet (peace be upon him) after he

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asked the Prophet's permission to do that. Ibn Al-Qayyim said in his book Jala' Al-Afham (p. 34): Our Shaykh Abu Al-`Abbas Ibn Taymiyyah (may Allah be pleased with him) was asked about the meaning of that Hadith and he said: ﴾ Ubay ibn Ka`b had a Du`a' that he used to say for himself, and he asked the Prophet (peace be upon him) whether he should make one-quarter of it dedicated for sending prayers upon him, and he said, "Whatever you wish, and if you do more it is better for you." Ubay said, "Should I make half of my Du`a' for you?" He said, "Whatever you wish, and if you do more it is better for you." Ubay said, "Should I make all my Du`a' for you?" He said, "Then, your concerns will be all resolved and your sins will be forgiven."﴿ This is because anyone who sends prayers upon the Prophet (peace be upon him), Allah (Exalted be He) will send prayers upon them tenfold and will take care of their concerns and forgive their sins.

Therefore, the Hadith does not contradict with the fact that a person is permitted to supplicate to Allah (Exalted be He) for themselves and ask Him for their needs by means of lawful and authentic Du`a' and at the same time send prayers frequently upon the Prophet (peace be upon him). In this way both matters may be reconciled.

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**The second question of Fatwa no. 20834**

**Q 2: Is it permissible to pray and supplicate Allah for the prophet (peace be upon him) in general? If it is**

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**permissible to do so, how and when?**

**A:** It is permissible for Muslims to pray for the Prophet (peace be upon him), but supplicating to Allah for him in general is not permissible. That is because the past and future sins of the Prophet (peace be upon him) are entirely forgiven, and neither the Qur'an nor the Sunnah of the Prophet (peace be upon him) provides evidence on the permissibility of supplicating to Allah for him in general. This is Bid`ah (innovation in religion) and against the basic ruling on the issue, especially since none of the Companions (may Allah be pleased with them) did so. The manner of praying for the Prophet (peace be upon him) was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ka`b ibn `Ujrah (may Allah be pleased with him) (that when the Companions asked the Prophet (peace be upon him) how they could pray for him, he said, "Say 'O, Allah! Send prayers upon Muhammad and the family of Muhammad, just like You sent prayers upon Ibrahim and upon the family of Ibrahim. You are indeed the Praiseworthy and the Glorious. O Allah! Bless Muhammad and the family of Muhammad, just like You blessed Ibrahim and the family of Ibrahim. You are indeed the Praiseworthy and the Glorious.) A Muslim may pray for the Prophet (peace be upon him) using other formulas that were authentically reported from him. Actually, there is no specific time to do so. One may pray for the Prophet (peace be upon him) in Tashahhud (a recitation in the sitting position in the second / last unit of Prayer), upon hearing, writing his name, or upon mentioning it.

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The sixth question of Fatwa no. 21672

**Q 6: It is known that the phrase "peace be upon him" is used**

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**to supplicate to our Prophet Muhammad. Is it permissible to use the same supplication with other prophets? Who is entitled to these phrases: "may Allah be pleased with him", "may Allah honor his face", "may Allah be merciful with him" and "may Allah protect him"? In addition, is it permissible to supplicate to Allah for an honorable scholar who spends his life calling people to Allah, such as Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, by saying "may Allah be pleased with him" or "peace be upon him"? Can we do that with modern scholars after their death?**

**A: Firstly:** the supplication: "peace be upon him" is not exclusive to our Prophet Muhammad (peace be upon him), but it is for all prophets (peace be upon them all).

**Secondly:** Muslim scholars agreed to specify the supplication "may Allah be pleased with him" to the Sahabah (Companions of the Prophet, may Allah be pleased with them all) and there is no harm in using this phrase with any Muslim.

**Thirdly:** The supplication "may Allah honor his face" is not transmitted from the Salaf (righteous predecessors). It is a Bid`ah (innovation in religion) introduced by Al-Rafidah sect while supplicating to `Aly ibn Abu Talib (may Allah be pleased with him) to distinguish him from other Companions. Such distinction is not permissible and based on that this phrase should not be repeated.

**Fourthly:** The supplications "may Allah be merciful with him" and "may Allah protect him" are both lawful and can be used with live or dead Muslims.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19609

**Q: There is a noble Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) indicating that whoever offers `Asr (afternoon) prayer, then sends peace and blessings to the Prophet (peace be upon him) while sitting in their place by saying "O Allah, convey Your peace and blessings on Muhammad, the Prophet who does not read, and on his family) eighty times, Allah will forgive them as much as eighty years of sinning, and they will be given the reward of eighty years of worship. The compiler of the book mentioned that this Hadith is related by Al-Daraqutny and that Al-Hafizh Al-`Iraqy graded it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Is this an authentic Hadith? What is the degree of its authenticity? What is the exact wording of the Hadith if it is authentic? It should be mentioned that this Hadith has been repeatedly announced on Pakistani Television via a commercial for one of the commercial groups during Ramadan.**

**A:** The mentioned Hadith has no origin; therefore it is impermissible to act upon it. however, conveying peace and blessings on the Prophet is always recommended, especially on Friday, without specifying a certain time. The Prophet (peace be upon him) said, ﴾Whoever conveys peace and blessings on me once, Allah will place His Mercy upon them ten times.﴿ Moreover, he (peace be upon) said,

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﴾The best of days is Friday; so increase in conveying peace and blessings on me that day, for your blessings will be submitted to me. The people asked, "O Messenger of Allah, how can our blessings be submitted to you while you will be decayed?" He (peace be upon him) said, "Allah has prohibited the earth to decompose the bodies of Prophets.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19184

**Q: Some Muslims in India send peace and blessings on the Prophet in a special way while standing after the Five Obligatory Daily Prayers and Jumu`ah (Friday) Prayer and during their public and private gatherings. They use words such as "O Messenger! Peace be upon you! O Prophet! Peace be upon you!" apart from another long formula they use believing that the Messenger (peace be upon him) comes when they do so. Those Muslims insist on receiving a Fatwa (legal opinion issued by a qualified Muslim scholar) from Makkah and will not settle for anything else. Please give us a detailed answer in this regard.**

**A:** The Messenger of Allah (peace be upon him) and any other dead person do not come back to life or attend assemblies of Dhikr (Remembrance of Allah) or birthday celebrations of righteous men as deluded people claim. Allah says, ﴾Do they not see how many of the generations We have destroyed before them?﴿

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﴾Verily, they will not return to them.﴿ Allah (Exalted be He) also says, ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ In regard to the formula used in sending blessings on the Prophet, it is as he taught us, ﴾"O Allah! Send prayers on Muhammad and the family of Muhammad, just as You sent prayers on Ibrahim and on the family of Ibrahim. Verily, You are full of praise and majesty. And send blessings on Muhammad and on the family of Muhammad, just as You sent blessings on Ibrahim and on the family of Ibrahim Verily, You are full of praise and majesty."﴿ There are other formulas related in other Hadith Sahih (authentic Hadith). As for deliberately sending peace and blessings on the Prophet while standing and believing it is lawful and that the Messenger (peace be upon him) attends is a Bid`ah (innovation in religion) that has no origin in Shari`ah (Islamic law). The Messenger of Allah (peace be upon him) does not attend their assemblies as they claim. The same applies to sending peace and blessings on him or saying Dhikr collectively and loudly, all of these are baseless Bid`ahs. It is confirmed that the Prophet (peace be upon him) said, ﴾Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.﴿ (Agreed upon its authenticity by Al-Bukhari and Muslim) In another narration related by Muslim (may Allah be merciful with him), the Prophet (peace be upon him) said, ﴾Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**Fatwa no. 20206**

**Q: In our country, some people believe that sending peace and blessings on the Prophet (peace be upon him) is 6,000 times better than reciting the whole Qur'an. Some Muslims consider such a claim to entail Kufr (disbelief) while others deny deeming anyone who prays as a Kafir (disbeliever). Please clarify the matter for us.**

**A:** it is lawful to send peace and blessings on the Prophet and it has a great merit, but reciting the Qur'an is better. Both do not contradict one another, as they can be done together. Moreover, those who prefer sending peace and blessings on the Prophet (peace be upon him) are a misguided Sufi order called Al-Tijaniyyah. They consider reciting the alleged Salat-ul-Fatih (Remembrance from the Tijaniyyah order) written by Al-Tijany better than reciting the Book of Allah (Glorified and Exalted be He). They are greatly misguided and this is a Bid`ah (innovation in religion). May Allah protect us!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21137

**Q: I once attended the Jumu`ah (Friday) Prayer in an Islamic country. After the Salah (Prayer) was concluded, the Imam (the one who leads congregational Prayer) started making a congregational Du`a' (supplication). Among the said Du`a' was the following: O Allah! Send Your Peace and Blessings to Muhammad in a way that saves us from harm. O Allah! Send Your Peace and Blessings to Muhammad in a way that relieves us from misfortunes and distresses. O Allah! Send Your**



**Peace and Blessings to Muhammad in a way that provides us with lawful Rizq (sustenance). What is the ruling on this Du`a'?**

**A:** This act is not permissible and is a Bid`ah (rejected innovation in religion), because congregational Du`a' after performing Salah is a Bid`ah that has no origin in Shari`ah (Islamic law). The basic rule states that the acts of worship are Tawqify (bound by a religious text and not amenable to personal opinion). Accordingly, the wording of the said Du`a' is an innovated Bid`ah. All good lies in what was reported from the Prophet (peace be upon him) and which he has ordered his Ummah (nation) to follow, such as the wording mentioned in the second part of the Tashahhud (recitation in the sitting position in the second/last unit of Prayer) and other authentic wordings as well.

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Fatwa no. 21172

**Q: I heard this Du`a' (supplication) and I would like to know the ruling on it; it is called "The virtuous blessings", and it is pronounced by saying, "O Allah! Convey your blessings on Muhammad the remedy and cure of the hearts and bodies..." until the end of the Du`a', as a person puts their hand on the place of pain and repeats this in this specific order thinking that this cures them. What is the ruling of Islam on this?**

**I once visited a patient in Indonesia and told him about the legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that is mentioned in the Qur'an and Sunnah, but he told me that he was observing something better, which was to put his hands on the place of the pain and continue reciting peace and blessings on the Prophet (peace be upon him) in a specific order, and this would cure him by Allah's Will, which is why I am asking your Eminence:**

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**Is this act valid? It should be noted that they think that doing this cures them; thus many people tend to follow this act. What are your recommendations, may Allah grant you success! May Allah reward you well!**

**A:** The prescribed Ruqyah is made by reciting Qur'an and Prophetic Du`a' in addition to other permissible Du`a's, whereas restricting it to conveying blessings on the Prophet Muhammad (peace and blessings be upon him) in a certain order has no origin as far as we know. Therefore, it must be abandoned.

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**The fifth question of Fatwa no. 20794**

**Q 5: What is ruling on saying what is known as Al-Nariyyah Supplication? It is as follows: "O Allah! Send Your best Prayers and Blessings upon our master Muhammad through whom difficulties are overcome, distresses are removed, needs are fulfilled, hopes come true, lives are sealed in good, and rain is sought to come down through his noble face. O Allah! Send Your Prayers and Blessings upon his family and Companions at every single breath commensurate with every thing known to You."**

**A:** The proper formula of sending Allah's Prayers and Blessings upon the Prophet is said the following way: "O Allah! Send Your Prayers upon our Prophet Muhammad." It is, however, preferable to add: "and upon the family of Muhammad as You have sent Your Prayers upon Ibrahim and the family of Ibrahim. Indeed You are the Most Praiseworthy, Most Glorious. O Allah! Send Your Blessings upon Muhammad and the family of Muhammad as You have sent Your Blessings upon Ibrahim and the family of Ibrahim in all generations.



Indeed You are the Most Praiseworthy, Most Glorious."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 7443**

**Q 2: What are the Adhkar (invocations and Remembrances said at certain times on a regular basis) reported from the Prophet Muhammad (peace be upon him)?**

**A:** You can refer to the book (Al-Kalim Al-Tayyib) by Shaykh-ul-Islam Ahmad ibn Taymiyyah (may Allah be merciful with him), (Al-Wabil Al-Sayyib) by his scholar Ibn Al-Qayyim (may Allah be merciful with him) and similar books written by other scholars on the Islamically lawful Adhkar. For example, (When the Messenger of Allah (peace be upon him) said Taslim (salutation of peace ending the Prayer) after one of the Five obligatory Daily Prayers, he used to beg forgiveness three times, and say: O Allah! You are Peace, and peace comes from You; Blessed are You, to You all Majesty and Grace are due. He would then say: There is none worthy of worship (in truth) but Allah. He is Alone. There is no partner with Him. Sovereignty belongs to Him and to Him praise is due. He is Potent over everything. There is neither might nor power except with Allah. There is none worthy of worship (in truth) but Allah and we do not worship but Him, Alone. To Him belong all bounties, to Him belong all Grace, and He is worthy of sweet praise. There is none worthy of worship (in truth) but Allah, to Whom we are sincere in devotion, even though the disbelievers detest it. O Allah! Nobody can withhold what You give and nobody can give what You withhold. Possession of wealth or majesty does not benefit anyone, as wealth and majesty come from You.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The first question of Fatwa no. 5782**

**Q 1: How should we supplicate to allah (Exalted be He)? Is it permissible for a person to supplicate to Allah in Salah (Prayer) in any language? Will their Salah be valid?**

**A:** The Muslim should supplicate to Allah (Exalted be He) with humility and in secret without asking for unlawful things. A person may supplicate to Allah both during Salah and at other occasions, in whatever language they speak. Salah is considered valid even if the person supplicates to Allah (Exalted be He) in a language other than Arabic. When supplicating to Allah (Exalted be He) during Salah, a person should use the Du`a' (supplication) that are authentically reported from the Prophet (peace be upon him) and recite them where and how the Prophet (peace be upon him) recited them so as to follow the example of the Prophet (peace be upon him). Many scholars wrote books on the Du`a' and Adhkar (invocations and Remembrances said at certain times on a regular basis) of the Prophet (peace be upon him), such as (Al-Kalim Al-Tayyib) by Ibn Tayymiah, (Al-Wabil Al-Sayyib) by Ibn Al-Qayyim, and (Riyad Al-Salihin) and (Al-Adhkar) by Al-Nawawy. You can buy any of these books to know the authentically reported Du`a' and Adhkar, and how and when they should be said. This is better and of great benefit to you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The fourth question of Fatwa no. 4335**

**Q 4: what is meant by Dhikr (Remembrance of Allah)? Is it forming Dhikr groups, beating drums and clapping, or remembering Allah loudly and subvocally, and reciting the Qur'an?**

**A:** Dhikr is a general word; it includes carrying out Allah's orders, avoiding His prohibitions, Tasbih (glorification of Allah), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), whether loudly or subvocally, reciting the Qur'an and such sayings and deeds ordained by Allah. It does not include beating drums, clapping or collective Dhikr; this is a prohibited Bid`ah (innovation in religion).

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**The sixth question of Fatwa no. 4916**

**Q 6: What should we do if we want to recite Dhikr (Remembrance of Allah) and convey peace and blessings upon Prophet Muhammad (peace be upon him)?**

**A:** Allah (Exalted be He) is remembered and approached by reciting the Qur'an; saying La ilaha illa Allah (there is no deity but Allah); glory is to Allah and praise is due to Him; glory is to Allah, the Great; Glorified be Allah, Praise be to Allah, La ilaha illa Allah, Allahu Akbar (Allah is the Greatest) and similar sayings reported from the Messenger of Allah (peace be upon him). A person should send peace and blessings upon Prophet Muhammad (peace be upon him) in the forms

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reported from him in the Hadiths. You can refer to books of Adhkar and Du`a' (supplication) such as "Al-Kalim Al-Tayyib" by Ibn Taymiyyah, "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim, "Al-Adhkar" by Al-Nawawi and "Gala' Al-Afham fi Al-Salah wal-Salam `ala Khayr Al-Anam".

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**The third question of Fatwa no. 5318**

**Q 3: Allah (Exalted be He) says:** (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them) **What is the ruling on supplicating to Allah with His Most Beautiful Names? Should a person supplicate to Allah with ten of these Names or just with the Name that suits the desired request?**

**A:** it is permissible to supplicate to Allah (Exalted be He) with His Most Beautiful Names; because Allah (Exalted be He) says: (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them). It is also authentically reported from the Prophet (peace be upon him) that he said: ("Allah has ninety-nine Names, that is, one hundred minus one, and whoever knows them will be admitted into Jannah (Paradise).") A person may supplicate to Allah (Exalted be He) with any of His Most Beautiful Names, with which Allah refers to Himself, or with which His Messenger (peace be upon him) refers to Him.

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If a person supplicates to Allah (Exalted be He) with the Name that suits their desired request, it will be better. For example, a person may say: 'O Helper, help me!', 'O Merciful, have mercy on me!' or 'O Allah, forgive me and have mercy on me, You are the One Who accepts repentance, the Most Merciful!'

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**The first question of Fatwa no. 18955**

**Q 1: I heard a Khatib (preacher) saying in his Du`a' (supplication): O Allah, You are Hannan (the Ever-Kind), O Allah, You are Mannan (the Bestower). Are these Names of Allah which we may use when supplicating to Him?**

**A:** allah's Most Beautiful Names are Tawqifiy (bound by a religious text and not amenable to personal opinion), and allah (Exalted be He) should not be given a name unless it is mentioned in the Qur'an or the Sunnah (whatever is reported from the Prophet). Accordingly, Hannan is not one of the Names of Allah (Exalted be He). In fact, it is a description of one of His Actions. It means the One Who shows mercy and it is derived from mercy. Allah (Exalted be He) says: ﴾And (made him) sympathetic to men as a mercy (or a grant) from Us﴿ The Ayah (Qur'anic verse) means a mercy from Allah (Exalted be He) according to one of its two interpretations.

The Hadith that indicate that Allah (Exalted be He) has the Name Al-Hannan are not authentically reported. Al-Mannan, on the other hand, is one of the Most Beautiful Names of Allah that are authentically reported. In Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud and Al-Nasa'y, it was related on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) heard someone supplicating to Allah saying: ﴾O Allah! I ask You that

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all praise is Yours. There is no true god except You, You are Al-Mannan, the Originator of the Heavens and Earth, Possessor of Majesty and Honor. O the Ever-Living, O Self-Subsisting. The Prophet (peace be upon him) then said: He has supplicated to Allah using His Greatest Name; when supplicated with this Name, He answers, and when asked with this Name He gives.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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## The first question of Fatwa no. 6348

**Q 1: Is it permissible to say Du`a' (supplication) in English?**

**A:** It is permissible for a Muslim to supplicate to Allah (Glorified and Exalted be He) in any language they speak, whether it is Arabic, English, Urdu, or any other language.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 19886**

**Q 2: is it permissible to say "i seek Allah's Forgiveness as much as the number of His Creation"?**

**A:** It is reported that the Prophet (peace be upon him), as far as we know, used to say, ﴾Glorified be Allah as much as the number of His creation.﴿ It was related by Muslim in his Sahih (authentic book of Hadith) from Ibn `Abbas on the authority of Juwayriyah ﴾That the Prophet (peace be upon him) came out from (her apartment) in the morning after offering Subh (morning) Prayer as she was in her place of worship. He then came back in the forenoon and she was still sitting. He (peace be upon him) said, "You have been in the same condition since I left you?" She said, "Yes." The Prophet (peace be upon him) said, "I recited four words three times after I left you, and if these words are to be weighed against what you have recited since morning they would equal them (in reward): Glorified be Allah and Praise is due to Him as many as the number of His Creation, and as much as the pleasure of His Self, and as much as the weight of His Throne, and as many as the count of His Words.﴿ In another narration by Muslim also on the authority of Ibn `Abbas (may Allah be pleased with him) the Prophet (peace be upon him) said, ﴾Glorified be Allah and Praise is due to Him as many as the number of His Creation, and as much as the pleasure of His Self, and as much as the weight of His Throne, and as many as the count of His Words.﴿ As for Istighfar (seeking forgiveness from Allah), it is authentically reported that he (peace be upon him) used to recite a lot of Istighfar, and that he used to do this a hundred times a day. Many Ayahs



and Hadith have been mentioned encouraging Istighfar and clarifying the virtue of those who perform Istighfar, for Allah (Exalted be He) says, ﴾and those who pray and beg Allâh's Pardon in the last hours of the night.﴿ He (Exalted be He) also says, ﴾Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed﴿ Moreover, it is authentically reported from the Prophet (peace be upon him) in the Hadith narrated on the authority of Shaddad ibn Aws that the Prophet (peace be upon) said, ﴾The most superior of Istighfar is to say "O Allah! You are my Lord; there is no god but You, You have created me, and I am Your Servant, and I am adhering to Your Covenant and Promise as much as I can; I seek refuge in You from the evil of what I have done: I admit Your Grace upon me, and admit my sin; so pardon me, for no one pardons sins but You." The Prophet (peace be upon him) said, "Whoever recites it during a day with firm belief in it, and dies on that same day before evening, will be from the occupants of Paradise; and whoever recites it at night with firm belief in it, and dies before morning, will be from the occupants of Paradise."﴿ Related by Al-Bukhari in his Sahih, also Al-Tirmidhy, Al-Nasa'y and Imam Ahmad related the same.

Therefore every male and female Muslim should be keen not to miss this

great virtue and reward; they should confine themselves to whatever is mentioned by Allah and His Messenger (peace be upon him).

As for the wording mentioned in the question, there is no origin for it; therefore, it is better to avoid it, for both Dhikr (Remembrance of Allah) and Istighfar are acts or worship that are not to be observed except according to Allah's Guidance.

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**The second question of Fatwa no. 7643**

**Q 2: Is it permissible to pray to Allah using different styles of sentences such as predicative or imperative?**

**A:** it is permissible to pray to Allah with any words, as long as it is not a sin or severing ties with one's kith and kin, whether this is in the imperative such as saying "O Allah, forgive so and so," or in the predicative such as saying "May Allah bestow mercy upon so-and-so" or "May Allah forgive so-and-so."

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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(Part No. 24; Page No. 177)

**The first and fourth questions of Fatwa no. 18884**

**Q 1: I am a young man; I usually perform the Subh (Morning) prayer in congregation. I try hard to stay awake after prayer in order to recite the Qur'an but, unfortunately I fall asleep unconsciously. Is there any solution for this problem, putting into consideration that when I feel drowsy, I go home to sleep? This problem irritates me, especially when I remember the saying of the Messenger of Allah (peace be upon him),** (Provisions of my Ummah are apportioned (by Allah) after Subh (Morning) prayer.") **Please advise me, may Allah reward you!**

**A:** sitting after subh Prayer to say Dhikr and recite the Qur'an is considered as one of the acts of Sunnah, which Muslims are recommended to keep up. Both sincere intention and early sleep after `Isha' (Night) Prayer will help you adhere to this Sunnah.

**Q 4: Is it true that Istighfar (seeking forgiveness of Allah) will not be valid except with contemplation; does this apply to saying Subhana-Allah (Glorified be Allah), wal-hamdu-lillah (Praise be to Allah), wal-lahu Akbar (Allah is the Greatest)," and to reciting the Qur'an?**

**A:** Whenever the Muslim, while uttering Dhikr and reciting the Qur'an, is attentive, and aware of what he says and contemplative as to the meaning - certainly this will be better for him, and greater in reward and blessings. Besides, this will draw him closer to the acceptance of Allah. Moreover, this contemplation will have its impact on his soul and will prevent him from committing sins and wrongdoings.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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## The first question of Fatwa no. 20975

**Q 1: Is it permissible to supplicate to Allah, saying "O Allah, make it easy and do not make it hard"?**

**A:** it is permissible to supplicate to Allah saying "O Allah, make it easy and do not make it hard;" there is nothing wrong in saying that. Both relief and hardship are decreed by Allah (Exalted be He). Allah (the Exalted) said, (And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The second question of Fatwa no. 20078**

**Q 2: What is the best time for saying the Adhkar (invocations and Remembrances) of the evening; is it the time following the `Asr (Afternoon) or the Maghrib (Sunset) Prayer?**

**A:** the Adhkar of the evening can be offered from afternoon until sunset and

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at the beginning of the night. As for the time of Adhkar of the morning, it starts from the break of the dawn until midday. Allah (Glorified and Exalted be He) says, ﴿and glorify the praises of your Lord before the rising of the sun, and before its setting﴾ Allah (Glorified and Exalted be He) also says, ﴿And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons﴾ The word "afternoons" is the plural of "afternoon", and it is the period before sunset.

Allah (Glorified be He) also said, ﴿So glorify Allâh [above all that (evil) they associate with Him (O believers)] when you come up to the evening [i.e. offer the (Maghrib ) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e. offer the (Fajr) morning prayer].﴾ ﴿And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e. offer Zuhr prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [Tafsir At-Tabari]﴾

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**The fifth question of Fatwa no. 12591**

**Q 5: will I be sinning if I supplicate to Allah to give me a baby boy?**

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**A:** There will be no blame or sin on you if you make such a supplication. The same supplication was made by Prophet Zakariyyah (peace be upon him), and Allah answered it.

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**The fourth question of Fatwa no. 19313**

**Q 4: What are the noble Hadith through which a Muslim can seek refuge from Satan, jinns, `Ayn (the evil eye) and envy?**

**A:** remembering Allah, seeking refuge with Him, reciting the Qur'an, and saying the Shari`ah-bound supplications repel Satan from a Muslim and prevent envy.

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**The third question of Fatwa no. 19773**

**Q 3: Is it reported in the Purified Sunnah that the Messenger of Allah (peace be upon him) used to utter Takbir (saying: "Allahu Akbar [Allah is the Greatest]") whenever he caught sight of fire?**

**A:** remembrance of Allah, whether by saying Takbir or otherwise, is permissible when a fire breaks out.

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This practice is useful to put out fire and avoid its damages.

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**Fatwa no. 13957**

**Q: can a Muslim who faithfully recites the daily Adhkar (invocations) be possessed by Jinn (creatures created from fire)? Are there any Adhkar (invocations and remembrances said at certain times on a regular basis) prescribed for protection from Jinn? Please advise! May Allah reward you with the best reward. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's peace, mercy and blessings be upon you).**

**A:** Allah (Glorified be He) has ordered His Servants to take refuge in Him (Glorified and Exalted be He) from the whisperings of devils, and from their presence in our houses and whilst eating or drinking and during intimate relations. Allah (Exalted be He) states, ﴾And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils).﴿ ﴾"And I seek refuge with You, My Lord! lest they should come near me."﴿ It is authentically reported that ﴾"When anyone lands at a place, and then says: 'I seek refuge in the Perfect Words of Allah from the evil of what He has created,' nothing will harm him until he leaves that place."﴿ and that ﴾"Whoever recites Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) on going to bed, Satan will not approach him until the morning.'.﴿ It is also authentically reported that ﴾"Whoever says La ilaha illa-allah wahdahu la sharika lah, lahul-mulk walahul-hamd wahuwa 'ala kulli shay'in qadir



(There is no god but Allah Alone, with no partner or associate. His is the Dominion and to Him be praise, and He is Able to do all things) one hundred times in a day, will be protected from Satan for that day until evening comes."﴿ According to the Sunan of Al-Tirmidhi, and other narrators, the Prophet (peace be upon him) stated, ﴾"Recite 'Qul huwa allahu ahad' and Al-Mu`wwidhatayn three times in the evening and when you rise in the morning; this will protect you from any harm.﴿ Al-Tirmidhi commented: This is a Hadith Hasan Sahih (good authentic Hadith). In addition, there are other reported supplications for the same purpose.

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**The third question of Fatwa no. 21493**

**Q 3: I am heavily in debt and I do not know the reason for it.**

**A:** You should invoke Allah (Glorified and Exalted be He) to support you in paying off your debts. Allah (Glorified and Exalted be He) says, ﴿Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾

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**Fatwa no. 21452**

**Q: Are there any supplications said during Ghusl (ritual bath) to purify oneself from menstruation or postpartum bleeding or during performing Wudu' (ablution)?**

**A:** There are no specific supplications said on bathing oneself or performing Wudu' except saying "Bismillah (By the Name of Allah)" at the beginning, and saying ﴾I testify that there is no true god except Allah and that Muhammad (peace be upon him) is His Slave and Messenger. O Allah! Make me among those who repent and purify themselves.﴿ at the end.

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Fatwa no. 21350

Q: You will find attached a piece of paper sent to me by one of the female teachers as it was in circulation between students during exams. This piece of paper was entitled "the supplication of study and success" by Allah's permission. It includes supplications and Wird (portion of Qur'an recited with consistency) compiled by its writer.

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The writer assembled supplications from Qur'anic verses and Prophetic traditions, however, he assigned special cases in which these supplications should be recited with no evidence or Athar (narrations from the Companions). I bring forward these supplications so as to gain your advice and caution regarding the invalidity of the method in which these supplications are said. May Allah help you to be one of the supporters of truth and prevailers, and save you to benefit Islam and Muslims. This paper includes the following:

In the Name of Allah, the Most Gracious, the Most Merciful. The supplications of Study and Success by Allah's permission. Allah (Exalted be He) said, ﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴾ `Umar ibn Al-Khattab (may Allah be pleased with him) said: "I do not worry about answering the Du`a' (supplication), but I worry about the Du`a' itself, so if I was guided to Du`a', surely I trust Allah that He will respond to my Du`a'." We are approaching exams, so I was guided by Allah to assemble these supplications to invoke Allah with whilst studying and before exams, and in cases of forgetfulness.

The supplication of studying: O Allah! I ask You for the understanding of the Prophets and the memory of the Messengers and angels who are close to You, make my tongue fresh with Your remembrance and my heart humble to You and obedient to You, for You are sufficient for me and You are the best disposer of affairs.

Before entering the exam room, we can invoke Allah by saying: My Lord! Let my entry be good, and likewise my exit be good. And grant me from You an authority to help me.

After studying, we can say: O Allah! I entrust to you what I have read and

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studied, and what I have learned, so let me remember it in case of need. Certainly! You have power over everything.

Moreover, we can recite on starting exams: O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness), and ease my task for me; and make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech), so that they understand my speech. By the Name of Allah the Judge! Nothing is easy except that which you make easy, and You are the Most Merciful.

**And on going to exams, we can say: O Allah! I put my trust in You, and I leave my affairs to You. Verily, there is no resort or refuge except with You.**

**However, when facing any difficulty in exams, we can say: None has the right to be worshipped but You (O Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers. O Ever Living! O One Who sustains and protects all that exists! By Your Mercy I shall call for help. Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.**

**And on forgetfulness, we can say: O Allah Who will gather mankind together on the Day about which there is no doubt! Remind me of what I have forgotten.**

**After finishing the exams, we say: "All the praise and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us."**

**A:** These supplications for study and success which vary from one case to another to be said by the student in studying are considered Bid`ah (innovation in religion), as there is no mention in specifying them in such a method in the Qur'an or Sunnah of the Prophet (peace be upon him). Certainly, what has been mentioned of Qur'anic verses or Prophetic traditions has been reported for specific or general reasons for the sake of invoking, beseeching, and seeking refuge to Allah and entrusting Him (Glorified be He) in all life's affairs



which might face humans. Accordingly, specifying such supplications in the way mentioned above is not permissible, and we should abandon such a method as not to believe in their validity in those cases. Du`a' (supplication), in general, is a kind of worship to Allah, so it is not valid except by Tawqif (a religious text and not personal opinion). Every Muslim should invoke Allah to facilitate all his or her affairs, and to increase his or her knowledge in religion, and to seek Allah's guidance and to seek His Help in reminding the Muslim what has been forgotten, and to ask Him to let us know what we ignore and to grant us success and help us to overcome difficulties without attributing Du`a' to specified cases. This is more appropriate for Muslims as far as religion is concerned, and it will result in answering their Du`a, and Allah will grant them success. Allah (may He be Praised and Exalted) promised to respond the Du`a' to whoever invokes Him, and promised to grant the invoker success and guidance under one condition, namely to respond and believe in Allah's Shar` (Law), and to stick to it in accordance with what have been reported from Allah and His Messenger (peace be upon him). Allah (Exalted be He) says, ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The third and fourth questions of Fatwa no. 20834**

**Q 3: Are there any specific supplications that should be said by parents for the sake of making their children Multazim (practicing Muslims)? Are there any supplications that help their children to be intelligent and successful in their education? Can you mention these supplications if there are any?**

**A:** Actually, there are no specific supplications that can be said by parents for the aim of making their children Multazim or successful in their education. However, parents should supplicate to Allah to grant their children success and guidance throughout their lives using any of the permissible supplications. they should also seek the times at which supplications are most likely to be accepted, and repeat their supplications frequently. Moreover, they should earn lawful money, feed their children lawful food, and provide them with lawful clothing in order to have their supplications answered. Parents should be a good example to their children. It is preferable to supplicate to Allah (Exalted be He) by His Sayings: ﴾and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."﴿ and: ﴾"Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn(the pious. See V.2:2)."﴿ These are good supplications.

**Q 4: Are there any supplications to be said for our sick relatives and friends? What are these supplications?**



**A:** it is permissible to use the Shar`y (islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), as the Prophet (peace be upon him) has permitted Ruqyah as long as it does not include Shirk (associating others with Allah in His Divinity or worship). The Ruqyah may be done by reciting Surah Al-Ikhlas, Al-Mu`wwidhatayn (Surahs Al-Falaq and Al-Nas), Al-Fatihah, and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) over the sick person. This Ruqyah was practiced by the Prophet (peace be upon him) and his Sahabah (Companions) and he did not object to their practice of it. Also, you can say the Adhkar (invocations and Remembrances said at certain times on a regular basis) and supplications reported from the Prophet (peace be upon him) over the sick, such as: ﴾"O Allah! Remove the illness. O Lord of the people! Heal (the patient), for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."﴿ (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) said: ﴾"I seek refuge with Allah's Perfect Words from every devil and from poisonous pests and from every evil eye."﴿ Also, Abu Dawud and Al-Tirmidhy related through a Sahih (authentic) Sanad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾"Anyone who visits a sick person whose time (of death) has not come and says seven times, 'I ask Allah, the Mighty, the Lord of the Mighty Throne, to cure you,' Allah (may He be Glorified and Exalted) will cure them from that disease."﴿ There are other supplications

reported from the Prophet (peace be upon him).

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**The fifth question of Fatwa no. 20384**

**Q 5: Some people, when they fall down or stumble, they bring ordinary water or water on which Qur'an is recited and sprinkle it in the place where they fell. What is the ruling on such an act? Please support your answer with proofs.**

**A:** This is not permissible. what is permissible for a person who stumbles is to say, "Bismillah (In the Name of Allah)" and no harm will result if Allah wills.

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**The first question of Fatwa no. 20451**

**Q 1: A person developed a habit of feeding the poor and the needy on Fridays. They did not leave their seats after having their food unless they perform Du`a' (invocation) for one of them specified by the host.**

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**In other words, they invoke Allah to ascribe the reward of this banquet to their dead relatives. During this Du`a' (invocation), the supplicant raises his hands along with the guests while saying "Amen". Is it permissible to invoke Allah in this way?**

**A:** the congregational supplication after having food mentioned above is baseless as far as the Purified Shar` (Law) is concerned. Thus, it is obligatory to abstain from this act, as it is considered a Bid`ah (innovation in religion). We should adhere to the Du`a' mentioned in the Sunnah, namely, to invoke Allah to bestow His blessing upon the inviter, and to perform such Du`a' individually. According to the Sunnah, one might say: ﴾O Allah! Bless their livelihood, forgive them, and have mercy over them.﴿ One may also say, ﴾May the fasting people break their fast with you [by providing them food], may the pious people eat your food, and may the angels invoke blessings on you.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The second question of Fatwa no. 20023**

**Q 2: does Tawakkul (putting one's trust in Allah) negate du`a' (supplication)? That is to say, "Can a Muslim slave put his trust in Allah without performing Du`a' citing this Hadith Qudsy (Revelation from Allah in the Prophet's words) which says** ("Whoever is occupied with My Dhikr rather than seeking My Grace, I shall give him/her the best I give to the seekers.") **What is meant by "My Dhikr"? Does it mean the Holy Qur'an? And what is meant by "seeking My Grace"? The Prophet (peace be upon him) said,** (Whoever does not ask Allah,

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surely Allah will be angry with him.) **That is what is meant by this Hadith. My question is, "Can we combine Du`a' with Tawakkul? Actually, I have been confused between the Hadith Qudsy and the Prophetic Hadith mentioned above. What is deemed preferable, asking Allah or being busy with Dhikr rather than asking Him?**

**A: First of all,** This Hadith is related by Al-Tirmidhy in His Jami`, on the authority of Muhammad ibn Al-Hasan ibn Abu Yazid Al-Hamadany from `Amr ibn Qays from `Atiyyah from Abu Sa`id Al-Khudry who reported Allah's Messenger (peace be upon him) as saying, (Allah (Glory be to Him) says, "Whoever is occupied with the Qur'an rather than remembering Me and seeking My Grace, I shall give him/her the best I give to the seekers. Indeed, the superiority of Allah's Word over that of man is to equal to His superiority over His creation.) This Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) as the chain of its narrators includes `Atiyyah Al-`Awfy and Muhammad ibn Al-Hasan ibn Abu Yazid, who are considered as weak narrators.

Imam Abu Hatim Al-Razy said, "This is a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." Al-Hafizh Al-Dhahaby said, "Al-Tirmidhy tried to raise it to the rank of Hasan, but it is not considered as Hadith Hasan." The Hadith was also related by Al-Darimy in his Sunan and Al-Tabarany in his book "The Du`a' (supplication)" and Al-Bayhaqy in Al-Asma' wa Al-Sifat (Allah's Names and Attributes). It was also mentioned by Ibn Al-Jawzy in "Al Mawdu`at" (fabricated Hadith); Allah knows best.

**Secondly,** Many texts in the Qur'an and Sunnah have recommended Du`a' urging its performance to the extent of describing it as the core of worship. Allah (Exalted be He) said,

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(And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.) Allah (Glorified be He) also said, (And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!") In addition, there are

many other relevant Qur'anic verses. The Prophet (peace be upon him) said, (Du`a' (Supplication) is itself the worship.) Related by As-hab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through an authentic Sanad (chain of narration). Du`a' is not in conflict with Tawakkul, as the former denotes application of the means. Whoever thinks that Tawakkul means deserting Du`a' is fabricating lies against Shari`ah, the same as the one who thinks that Tawakkul can be a substitute for the application of the means, like selling, purchasing, cultivating in addition to other means. What is lawful for every Muslim is combining Tawwakul with pursuing the rightful and permissible means. In Allah Alone we seek help.

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**The second question of Fatwa no. 5963**

**Q 2: If the Prophet (peace be upon him) promised a reward for a certain Du`a' (supplication) or Istighfar (seeking forgiveness from Allah),**



**should the supplication be made with the intention of obtaining the promised reward, or may it be made while combining the intention of obtaining the promised reward side by side with the intention of making the Du`a' in itself?**

**A:** a Muslim should say the Du`a' (supplication) which is authentically reported from the Prophet (peace be upon him), intending to follow his example, and seeking reward from Allah, so as to attain that which has been promised by the Prophet (peace be upon him) for saying this particular Du`a'.

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Fatwa no 20870

**Q: I would like to inquire about the permissibility of importing a device manufactured in several forms. One type is talking dhikr beads with a tiny device in the front that is touch activated to play voice recording of some supplications. This device can be hung on the rearview mirror inside the car. Another type is in the form of a medal that is also touch activated to play well known supplications in the Arabic language. Some are squares one can place on the car dashboard that play the Du'a' of mounting conveyances, and the Du'a' of traveling "Bismillah, Al-hamdulilah alladhi sakhara lana hadha etc.. (Glory to Him who has subjected this to us, and we could never have it (by our efforts)", in addition to other Adhkar like, "Subhana Allah (Glory be to Allah), Al-Hamdulillah (Praise be to Allah), La ilaha illa Allah (there is no deity but Allah), and Allahu akbar (Allah is the Greatest).**



**The Du'a' saying, "O Allah! Secure my companion and protect my conveyance. In the Name of Allah. I put my trust in Allah." Another is a square box which can be placed at the front door of one's home with a recorded voice of the Du'a' of leaving home, "O Allah! I seek your refuge from leading astray or being mislead, from stumbling or causing others to stumble, and from being ignorant or receiving ignorance from others." This modern device has many forms and includes many authentic Adhkar (invocations) of the purified Sunnah. It aims at remembering Allah and repeating invocations, like the Du'a' of traveling, mounting animals, and many others. This device will be beneficial to those who have a bad memory or are illiterate, and for reminding Muslims of these blessed invocations utilizing the means of modern technology for the sake of our faith, guiding worshippers, and for calling to Allah. It attaches people's hearts to the remembrance of Allah in every condition, and by all lawful means as far as Shar' (Law) is concerned. In short, the device is very small, touch activated, and plays recorded supplications in an Arabic Muslim voice. It is placed in convenient places for the sake of performing Du'a'. Besides, it is manufactured in a factory of a Muslim merchant abroad. Please, explain the lawful rule on importing this device. May Allah protect and preserve you!**

**A:** It is impermissible to import this device that has been described above. remembering Allah is a physical `Ibadah (worship), which Muslims are required to offer themselves. It is not sufficient



to only hear Du'a' from tapes. Actually, this device encourages trivializing `Ibadah (worship) and leads to laziness in seeking piety.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The first question of Fatwa no. 19219**

**Q 1: What is the reason behind the nonacceptance of Du`a' (supplication)?**

**A:** Allah (Glorified be He) orders and urges His Servants to invoke Him. He promised to answer them, as Allah says, ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴿ And He (may He be exalted) also says, ﴾Invoke your Lord with humility and in secret.﴿ And He says, ﴾Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him.﴿ However, Allah may delay the response for a wisdom that only He knows, and for the benefit of His Slave. In addition, Allah may grant His slave more blessings than that which he requested. It is authentically reported that the Prophet (peace be upon him) said, ﴾There is no slave who invokes Allah with words in which there is no sin or severing ties of kinship but Allah will give him one of three things:

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Either He will answer his Du`a' in the worldly life, or He will store it up for him in the Hereafter, or He will remove harm from him that is equivalent to what he is asking for. They (the Companions) said, "Then we should make a great amount of Du`a'." He said, "Allah is Greater."﴿ Thus, the reason behind not responding to the Du`a' might be one of the reasons mentioned above, such as invoking with words of sin, or severing ties of kinship, or transgression included in this invocation, or earning Haram (prohibited). Thus, the invoker should be sincere to Allah in his Du`a', avoiding the reasons that might hinder the response. Moreover, we should strive to offer Du`a' at the times when Du`a' is most likely to be accepted. For example, during the last third of the night, and between Adhan and Iqamah, and on Fridays, as it is reported that on this day, there is an hour when a Muslim servant stands and asks Allah for something Allah will give it to him. In addition, we should offer Du`a' during prostration because of the Hadith that says, "Man is closest to Allah when he is prostrating, so supplicate to Allah a lot then." Similarly, a person praying for their brother during his absence, and the Du`a' of the fasting, the traveler, and the father's Du`a' for his son are all occasions for accepting Du`a'. Besides, the Muslim should appeal to Allah repeating his Du`a', so that Allah may accept it. Du`a' has great value. Indeed, if it only manifests the servants' submission, humbleness and need to Allah (Exalted be He), being powerless in front of Him,

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praising Him, and ascribing generosity and bounty to Him, it would be much better compared to what has been requested. That is why the Prophet (peace be upon him) said, ﴾Du`a' (supplication) is itself the worship.﴿ Related by Imam Al-Tirmidhy who said: Hadith Hasan Sahih (a good authentic one) and it is related by Abu Dawud and Al-Nasa'y and Ibn Majah in their Sunan.

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**The second question of Fatwa no. 18452**

**Q 12: Does invoking Allah frequently, and appealing to Him with certainty raise the probability of invocations being answered?**

**A:** It is prescribed for Muslims to invoke Allah (Exalted be He) as often as possible, beseeching and appealing to Him. "Du`a' (invocation) is worship", as it was authentically reported from the Prophet (peace be upon him), according to the Hadith narrated by Al Nu`man ibn Bashir (may Allah be pleased with them both). Allah (Exalted be He) states, ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ Allah (Exalted be He) also states, ﴾Invoke your Lord with humility and in secret. He likes not the aggressors.﴿ There are many other Ayat (Qur'anic verses) and Hadith (Prophetic statements) to the same effect. Accordingly, it is the duty of one who invokes Allah to have trust in Him,

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seeking His response.

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**The third question of Fatwa no. 18446**

**Q 3: I heard a preacher saying that the scholars are of the view that any who wants a good end to his life should frequently supplicate Allah (Exalted be He) saying, "O Ever-Living, O Sustainer, by your mercy I seek help", and persists on reciting Ayat-ul-Kursy (The Qur'anic Verse of Allah's Chair), and the concluding verses of Surah Al-Baqarah. In addition to reciting:** ﴾Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.﴿ ﴾You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).﴿ **and reciting:** ﴾Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴿ **after every obligatory Salah (prayer). What is the ruling on the one who recites these verses after the five obligatory daily Salahs in addition to the authentically reported Adhkar (invocations)?**

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**A:** the permissible Dhikr that can be said after obligatory Salah following the ordinary Dhikr includes reciting Ayat-ul-Kursy, Surah Al-Ikhlas, and Al-Mu`awwidhatayn (Surahs Al-Falaq, and Al-Nas). The last three Surahs should be repeated three times after Fajr (Dawn) Prayer, and Maghrib (Sunset) Prayer. One of the reasons for having a good end to one's life is the inward and outward Istiqamah (integrity) in obeying Allah (Exalted be He). However, we do not have any authentic proof from the Qur'an or the Sunnah of what has been mentioned in your question.

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**Fatwa no. 7496**

**Q: I am an Imam (the one who leads congregational Prayer) of a Masjid (mosque) in Jizan. I used to give a religious speech after performing the Fajr (Dawn) Prayer to those attending the Salah, using a microphone to benefit the women and other inhabitants around the Masjid. However, some people complained about the use of the microphone claiming that I cause annoyance and disturbance to the people there. My intention is free, in sha'a-Allah (if Allah wills), from Riya' (showing-off), may Allah grant us and you refuge from having insincere intentions. Please advise me in this concern. May Allah reward you!**

**A:** guiding people, making them aware of their religion to remember Allah (Exalted be He) and the Day of Resurrection in addition to urging them to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect)



are considered to be required according to Shari`ah (Islamic law). Furthermore, the Messengers of Allah (peace be upon them) called for that. On the other hand, the Islamic preacher should choose the appropriate time and the suitable method that is free from any annoyance or roughness to people, in order not to drive them away from the right Path; otherwise his good deed will be converted to a sinful act.

Accordingly, you should not use the microphone while giving your speech during that time so as to avoid annoying people. Guiding the attendants of Salah will suffice you. However, Adhan (call to Prayer) is something different as it is prescribed to notify people of the prayer times to attend the congregational Salah (Prayer) at Masjids. Thus, it is preferable that the voice of the Mu'adhin (caller to Prayer) would be decent and loud, even if the non-attendants of the Salah are annoyed. Verily, we should abide by Allah's Shari`ah (Law).

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Fatwa no. 10810

**Q 1: The Messenger of Allah (peace be upon him) said,** (Could any one of you be too weak to gain one thousand rewards every day. Amongst those who were sitting, someone asked: How can someone amongst us gain one thousand rewards every day? He (peace be upon him) said: Say "Tasbih (saying: "Subhan Allah [Glory be to Allah]" one hundred times for (by saying them) one thousand rewards are recorded (to your credit) or one thousand sins are blotted out.)

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**Q: is saying "Subhan Allah (Glorified be to Allah) one hundred times like making Tasbih thirty three times after Salah, then exceeding it to reach a hundred times but in the same way, namely to say Tasbih three times on every finger? Advise me! May Allah reward you!**

**A:** It means saying "Subhan Allah wa-bihamdih (Glorified be Allah and we should be grateful to Him)" one hundred times.

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**Q 2: what is the meaning of "to go to bed", and "to lie on one's side"? In addition, what is meant by** ﴾Whenever you go to bed perform Wudu' (ablution) like that you perform for Salah (Prayer).﴿ **In other words, what is the difference between "to go to bed" and "to lie on one's side" as both have the same meaning? Advise me if you please.**

**A:** The meaning of "to go to bed" and "to turn to bed" are the same, which means to lie on one's right side to sleep.

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**Q 3: there are certain supplications said in the mornings and the evenings. Should the morning supplications be said immediately after waking up in the morning, or after the Fajr (Dawn) Prayer and throughout the day? Should the evening supplications be said immediately after sunset, or after the `Asr (Afternoon) Prayer and throughout the rest of the night? Please advise! May Allah reward you!**

**A:** These supplications are meant to be recited when the time of Fajr (Dawn) Prayer begins, and when the time of Maghrib (Sunset) Prayer begins; whether before the Salah (Prayer), after it, or any time surrounding it.

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**Q 4: The Prophet (peace be upon him) said, whoever recites the last twoAyahs (verses of the Qur'an) of Surah Al-Baqarah at night, that will suffice him. What is the best time for reciting these Ayahs? Should it be in the evening, or after the Maghrib (Sunset) Prayer, or before sleeping? Please advise. May Allah reward you!**

**A:** They should be recited throughout the night. It is well known that night begins from sunset and ends at dawn, so the matter is flexible for you to choose.

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**Q 5: what is meant by "...hashiyah of his Izar..."?**

**A 5:** It means the garment's border or edge.

**Q 6: does the last third of the night start at 11:30 a.m.? What is meant by "the last part of the night"? What time exactly does it start?**

**A 6:** It is well known that night always varies in its length. Its third part can be recognized by dividing its time into three parts starting from sunset until dawn. Accordingly, the third part of the night means the last part of it.

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**The second question of Fatwa no. 11021**

**Q 2: Is it ordained for every Muslim to say a daily Wird mornings and evenings? What is meant by Wird? Please support the answer with Qur'anic Ayat (verses) and Hadith included in the Wird that was recited by**

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**the Messenger of Allah (peace be upon him).**

**A:** Every Muslim should be committed to a portion of the Qur'anic Ayat and supplications attributed to the Prophet (peace be upon him) that they can easily recite, like Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), the concluding Ayat of Surah Al-Baqarah, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). In addition, we advise you to read the book called Al-Adhkar by Al-Nawawy and Al-Wabil Al-Sayyib for Ibn Al Qayyim in addition to Al-Kalim Al-Tayyib by Ibn Taymiyyah as guides for you to be acquainted with the supplications of the morning and the evening.

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**The first question of Fatwa no. 9044**

**Q 1: What is the ruling on the increment or decrement that may occur while saying certain authentic Du`a' (supplication)? Does this cancel the reward of this Du`a'? For example, Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") should be uttered thirty three times, then concluded by saying La ilaha illa Allah (there is no deity but Allah) in the hundred time. So, what happens if those supplications are uttered more or less than hundred times? Moreover, some of the supplications have been included in the Hadith of the Messenger of Allah (peace be upon him), so what is the ruling on saying such Du`a's more or less than the specified times?**

**A:** The choice of Du`a' (supplications) is flexible; a person may choose whatever he needs to supplicate to Allah with, avoiding words that may incur sin. As for the reported Du`a', the manner of saying them is based on Tawqif (bound by a religious text and not amenable to personal opinion)

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with regard to wording and quantity. Accordingly, a Muslim should be committed to both aspects, with neither increase nor decrease in quantity or wording. There should be no attempt to introduce a change to the already established norms.

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**The sixth question of Fatwa no. 18452**

**Q 6: During my sleep, I sometimes feel suffocated and sometimes I feel as if somebody is attempting to smother me. Do these feelings happen as a result of misdeeds or is it Satan, especially that I can not get rid of these nightmares except after uttering Takbir (saying Allahu akbar (Allah is the Greatest)), and reciting Qur'an and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and Al-Mu`awwidhat (Surahs Al-Ikhlas, Al-Falaq, and Al-Nas)?**

**A:** Those nightmares might be out of the mischief of Satan, or out of sickness. It is well known to doctors that a patient can experience such nightmares in their sleep. In all cases, we advise you to say Dhikr, especially those prescribed for sleeping, as they guard Muslims against Satan and bring benefit, with Allah's Permission, to those who utter them. The following are mere examples: reciting Ayat-ul-Kursy when going to bed, and reciting, ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ , ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ three times on sleeping, following the example of the Prophet (peace be upon him).

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**The second question of Fatwa no. 2001**

**Q 2: is it unlawful to use the fingers of the left hand during Tasbih (saying: "Subhan Allah [Glory be to Allah]")?**

**A:** It is lawful to use the left hand during Tasbih, however it is preferable to use the right hand.

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**The fourth question of Fatwa no. 2173**

**Q 4: what is the ruling on using beads for Tasbih (saying: "Subhan Allah [Glory be to Allah]") as many worshippers do; there are those who consider it a Bid`ah (innovation in religion), and others who deem that it is not, citing the Hadith reported by Abu Hurayrah in the narration of Al-Bayhaqy and Abu Dawud?**

**A:** We do not have anything authentic to cite regarding using beads in Tasbih after performing Salah (prayers), as the Messenger of Allah (peace be upon him) used his fingers in Tasbih. That was proved to be true, and it is preferable to use the right hand following the example of the Prophet (peace be upon him).

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**The first question of Fatwa no. 4300**

**Q 1: What is the ruling of Islam on using Tasbih beads that are made of precious gems taking into consideration that some beads are made of pure gold, inlaid with diamonds, rubies and corals. Is it preferable to say Tasbih (saying: "Subhan Allah [Glory be to Allah]") by fingers or by using beads made of precious gems?**

**A:** It is permissible to use beads as there is no evidence found prohibiting their usage. However, it is impermissible to use beads made of gold or silver, or even ornamented with gold or silver in accordance with the evidence which proves the unlawfulness of their usage.

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**Fatwa no. 8587**

**Q: what does a wicked person have to do**

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**in order for him to overcome their wickedness and attain felicity both in this life and in the Hereafter.**

**A:** He has to read the Qur'an and understand the Sunnah of Allah's Messenger (peace be upon him) with the aim of contemplating the lessons and rulings contained in it. He has also to acquire religious knowledge and listen to the lessons and lectures delivered by scholars and apply what he learns. He must keep company with righteous people and avoid the evil ones. He has to be constantly mindful of Allah and the Hereafter. Whoever remains conscious of Allah, Allah will facilitate things for him, guide his heart unto the straight path and fend off the evil plotting of Shaytan (Satan). It is Allah (Glorified be He) who guides to the straight path.

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**The second question of Fatwa no. 6260**

**Q 2: We notice that many people avow their Fisq (flagrant violation of Islamic law) and Kufr (disbelief). Sometimes they abuse Islam openly. They tell others that they do not offer Salah (Prayer), may Allah protect you and us from this! We also notice that some evil "so-called" scholars issue fatwas for the sake of attaining worldly benefit not for the sake of Islam. I made Du`a' (supplication) to Allah that He either guide them back to the path of truth or seize them with His mighty punishment. Is it**



**permissible to state such alternatives in our Du`a'?**

**A:** By making Du`a' this way, you are asking Allah to guide them while entrusting their guidance to the Will and Wisdom of Allah. If they become guided, that will be good; otherwise we ask Allah to protect us from their evil by seizing them with His mighty punishment in recompense for their wrongdoing. It is permissible to make Du`a' to Allah that He may purify the earth from their wrongdoing.

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**The first question of Fatwa no. 11613**

**Q 1: What is the ruling on saying "Please remember me in your Du`a' (supplication)" when bidding farewell to someone, or saying to someone who is traveling to Makkah "Please invoke Allah for me. Is this permissible?**

**A:** it is permissible for a Muslim to ask his Muslim brother when traveling to perform `Umrah (lesser pilgrimage) to invoke Allah for him, and in other cases also. This is a kind of recommending one another to do righteous deeds.

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**The second question of Fatwa no. 20797**

**Q: What is the ruling concerning the teacher who keeps reminding his students to say Adhkar (invocations) before eating and sleeping, and so on? Is this an established act of the Sunnah?**

**A:** there is nothing wrong with Muslim brothers reminding each other of Adhkar before eating or sleeping and the like without causing them annoyance. It is a matter of co-operation in righteousness and piety as well as enjoining good and forbidding wrong.

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**The seventh question of Fatwa no. 8501**

**Q 7: In `Umrah, after completing Tawaf (circumambulation around the Ka`bah) seven times, a pilgrim says Du`a' (supplication) at the Multazim. After completing the Tawaf, should a person offer two-Rak`ah (unit of Prayer) prayer and then says the Du`a' or vice versa?**

**A:** A pilgrim can make Du`a' in any formula he wishes before or after offering the two-Rak`ah prayer. There is no harm if he did not do this.

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**The second question of Fatwa no. ( 18572 )**

**Q 2: Some Khutaba' here (pl. of Khatib, preacher) in the field of Da`wah (Calling to Islam) recites the three Ayahs (Qur'anic verses) of Khutbat Al-Hajah (prelude to a Khutbah [sermon] or speech) in the normal way of reciting the Qur'an aloud, is this permissible? Some of them have even replaced the Ayah:** (O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.) **with that mentioned in Surah Al-Hajj:** (O mankind! Fear your Lord and be dutiful to Him!) **What is your reply to them? May Allah reward you well!**

**A:** On Quoting an Ayah, it is to be recited in the same way as the Khutbah. With regards to reciting the Ayah in Surah Al-Hajj; there is no prohibition on doing this. Yet, it is not one of the Ayahs recited in Khutbat Al-Hajah..

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**The second question of Fatwa no. ( 18576 )**

**Q 2: What is your opinion on adding the phrase: "We seek His Guidance" in the prelude of speech :**

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**upon saying: "Praise be to Allah, we praise Him.."? Which is the most appropriate?**

**A:** This phrase (We seek His Guidance) was not authentically reported from the Messenger of Allah (peace be upon him) or mentioned by Hadith scholars in the Hadith concerning Khutbat Al-Hajah (prelude to a Khutbah [sermon] or speech). Rather, what is authentically reported from the Messenger of Allah (peace be upon him) as regards Khutbat Al-Hajah in accordance with the narrations of the Hadith Compilers such as Imam Muslim, Imam Ahmad, Abu Dawud, Al-Nasa'y, Ibn Majah and Al-Darimy, and the narration of Ahmad on the authority of `Abdullah ibn Mas`ud from the Prophet (peace be upon him): ﴾The Messenger of Allah (peace be upon him) taught us Khutbat Al-Hajah: Praise be to Allah, we seek His Help and Forgiveness. We seek refuge with Allah from the evil of our own souls and bad deeds. Whomsoever Allah guides aright is never to be led astray, and whomsoever Allah leads astray, none can guide. I bear witness that there is no deity but Allah, and that Muhammad is His Servant and Messenger). Then he used to recite three Ayahs (Qur'anic verses): ﴾O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always]﴿ ﴿ .. the narration of Muslim on the authority of Ibn `Abbas reads : ﴾Praise be to Allah, we praise Him and seek His Help. Whomsoever Allah guides aright is never to be led astray, and whomsoever Allah leads astray, none can guide, to continue..﴿ The Hadith was narrated by the rest of the Imams with the same wording.

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**The first question of Fatwa no. 6278**

**Q 1: What is the ruling on performing Wudu' (ablution) without saying Shahadah (Testimony of Faith) after finishing it, or isti`adhah (seeking refuge with Allah from Satan) when beginning to perform it?**

**A:** Anyone who does not say Shahadah after finishing Wudu' is abandoning an act of the Sunnah, but his Wudu' is still valid. Saying Isti`adhah is not an act of the Sunnah concerning Wudu'. It is prescribed to say Basmalah (saying, "Bismillah [In the Name of Allah]") when performing Wudu'.

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## The third question of Fatwa no. 6759

**Q 3: are Du`a' (supplication) and Sadaqah (voluntary charity) beneficial in this world and the Hereafter?**

**A:** Yes, they are beneficial in this world and the Hereafter.

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**The fifth question of Fatwa no. 6267**

**Q 5: "Ask Allah for His Grace," is what the Messenger of Allah ordered us to say upon hearing the crowing of a rooster. Should we say: "O Allah, I ask You from Your Great Grace"? Or does it mean that upon hearing the crowing of a rooster,**

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**we should ask Allah from the good of the world and the Hereafter?**

**A:** The more correct opinion is to say, "O Allah! I ask for Your Grace" as reported in the Hadith. The word "grace" encompasses all that is good and beneficial for a Muslim.

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**The second question of Fatwa no. 1504**

**Q 2: is reciting Qur'an considered a form of making Du`a' (supplication)?**

**A:** Qur'anic recitation is not considered Du`a' as far as making requests is concerned. However, certain meanings are common to reciting Qur'an and making Du`a' such as, acknowledging the person's need for Allah (Exalted be He), His Benevolence, Mercy, and Reward. When a person recites Qur'an with sincerity and truthfulness, they ask Allah (Exalted be He) by their recitation to bless them and protect them against evils and trials. They may come across Ayahs (Qur'anic verses) which contain Du`a' such as: (Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.")

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and: (So when you have accomplished your Manâsik, remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.) (And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!") (For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.) and: (And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) If a person intends by their recitation to make Du`a' at the same time for living and deceased Muslims, we hope that Allah (Exalted be He) avails them from this out of His Grace and Mercy and accept it from them as a valid Du`a'.

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**Fatwa no. 2396 Q: Some callers to Allah (Exalted be He) told us that a Muslim should not wipe over his face after making Du`a' (supplication), because this is a form of Bid`ah (innovation in religion), as they say. They further say that if the Mu'adhin (caller to Prayer) says while performing Iqamah (call to start the Prayer): "The time of Salah (Prayer) has come", it is not permissible for prayers to say: "May Allah establish it and cause it to continue." Kindly give us the legal opinion in this regard.**

**A: First,** the slave's calling upon his Lord and asking Him for his needs is valid and encouraged, and raising the hands while performing Du`a' (supplication) to beseech Allah (Exalted be He) and turn to Him, is an established act of worship. Concerning wiping over the face after making Du`a', there is Hadith which is classed as Da`if (weak) and is related by Ibn Majah from the narration of Salih ibn Hassan Al-Nadry on the authority of Muhammad ibn Ka`b Al-Qurazhy from Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾When you supplicate Allah, do so with the palms of your hands, not with their backs. After you have finished, wipe your face therewith.﴿ This Hadith is Da`if due to the weakness of Salih ibn Hassan. He was classified as a weak narrator by Ahmad, Ibn Ma`in, Abu Hatim, and Al-Daraqutny. Al-Bukhari said that his narrated Hadith are rejected, and the same was said by Abu Nu`aym Al-Asbahany who said that his (Salih's) Hadith are rejected and he is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Ibn Hibban said: He used to listen to songs and singers and also used to narrate fabricated Hadith

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while falsely ascribing them to trustworthy narrators. It is also said by Ibn Al-Jawzy concerning this Hadith, it is unauthentic because of the presence of Salih ibn Hassan.

There is another Hadith in this regard related by Al-Tirmidhy in his Sunan: Abu Musa Muhammad ibn Al-Muthanna and Ibrahim ibn Ya`qub and others said: We were told by Hammad ibn `Eisa Al-Juhany on the authority of Hanzhalah ibn Abu Sufyan Al-Jumahy from Salim ibn `Abdullah from his father, from `Umar ibn Al-Khattab (may Allah be pleased with him) that he said: ﴾Whenever Allah's Messenger (peace be upon him) raised his hands for supplication, he would not lower them until he had passed them over his face.﴿ Muhammad ibn Al-Muthanna said in the Hadith he narrated: ﴾"He did not put them back down until he had wiped them over his face."﴿ Abu `Eisa said: This is a Sahih Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) Hadith which has only one narration by Hammad ibn `Eisa and he is the only narrator of it although his narrations are few. Hanzhalah ibn Abu Sufyan is a Thiqah (trustworthy) narrator, as judged by Yahya ibn Sa`id Al-Qattan. However, the Hadith has in its Sanad (chain of narrators) Hammad ibn `Eisa who is a weak narrator as well as being the only narrator of the Hadith as mentioned by Al-Tirmidhy in his Sunan.

As Du`a' is a prescribed `Ibadah (worship), and there is no authentic evidence from the Sunnah of the Prophet (peace be upon him), whether in his words or actions to support that; rather, only Da`if narrations, it is preferable to abandon that act in favor of the authentic Hadith in which there is no mention of wiping over the face after finishing Du`a'.

**Second,** the basic rule concerning acts of worship is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion), and Allah (Exalted be He) is only to be worshipped in the

manner that He ordained.

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Furthermore, it has not been authentically narrated from the Prophet (peace be upon him) upon hearing the Iqamah, that he said: "May Allah establish it and cause it to continue". But this was narrated by Abu Dawud in his Sunan from a weak narrator. He said: We were told by Sulayman ibn Dawud Al-`Ataky who said: We were told by Muhammad ibn Thabit who said: I was told by a man from Al-Sham (Ancient Syria) on the authority of Shahr ibn Hawshab from Abu Umamah or from some of the Sahabah (Companions of the Prophet) ﴾that Bilal started to declare Iqamah, and when he said, "The time of Salah has come," the Messenger of Allah (peace be upon him) said, "May Allah establish it and cause it to continue."﴿ The reason behind the weakness of that Hadith is that its Sanad had an unknown narrator whose narration is not considered reliable. Therefore, the saying "may Allah establish it and cause it to continue" is not prescribed, because it was not authentically reported; rather, it is preferable on the part of anyone hearing the Iqamah to say as the person who declares it says, because it takes the same ruling as Adhan (call to Prayer). The Prophet (peace be upon him) said, ﴾When you hear the Mu'adhin (caller to prayer), repeat what he says.﴿

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**The second question of Fatwa no. 8678**

**Q 2: Is it permissible to wipe the face with one's hands after Du`a' (supplication) following Salah (Prayer)?**

**A:** It is better to refrain from doing so because all the Hadith narrated in this regard

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are Da`if (weak).

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**The eleventh question of Fatwa no. 2677**

**Q 11: What the best Du`a' (supplication) that ends one's distress?**

**A:** It is Allah (Exalted be He) Alone Who can relieve a person's distress, drive away their grief, and delight their heart. Accordingly, if you are afflicted by any of the foregoing; you have to hasten to seek help from Allah (Exalted be He) Alone. You have to ask Him (Exalted be He) to remove your difficulty. You have to do as the Prophet (peace be upon him) used to do whenever he was faced by a severe hardship, i.e. to hurry to perform voluntary Salah (Prayer). Moreover, the Prophet (peace be upon him) taught us to say whenever we are afflicted by any distress: (La ilaha illa Allah Al-`Azhim Al-Halim, la ilaha illa Allah rabbul-`Arshi al-`Azhim, la ilaha illa Allah, rabbul-Samawati wa rabbul-Ardi wa rabbul-`Arshi Al-Karim. 'None has the right to be worshipped except Allah, the Great and the All-Forbearing. None has the right to be worshipped except Allah who is the Lord of the Great Throne. None has the right to be worshipped except Allah, the Lord of the heavens and the earth and the Lord of the noble Throne.')

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**The seventh question of Fatwa no. 19591**

**Q 7: satan continually whispers that my deeds are not for Allah's sake although I do not perform Salah (Prayers) or recite the Qur'an in front of anyone so as not to be accused of showing off. Also, whenever I try to carry out the recommendation of the Messenger (peace be upon him) when he said:** (Give presents to each other so that you may feel emotionally attached to each other.) **and give someone a present, Satan whispers that this is Riya' (showing-off) so that the people would praise my generosity. What can I do to get rid of these whispers?**

**A:** You have to continue doing righteous actions and be sincere to Allah with regard to your intentions. Do not pay any attention to the whispers of Satan which aim to divert you from doing good. Increase uttering Ta`awwudh (seeking refuge with Allah) from the cursed Satan.

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**The second question of Fatwa no. 7820**

**Q 2:** ﴾A man asked the Messenger of Allah saying, "O Prophet of Allah! Can I be dutiful to my parents after their death?" The Prophet (peace be upon him) replied, "Yes. You can pray for them, ask Allah to forgive them, and carry out their pledges."﴿ **Related by (Abu Dawud and Ibn Majah). How can a person pray for his parents as mentioned in the Hadith of the Prophet (peace be upon him)?**

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**A:** Prayer in the Hadith signifies supplicating Allah (Exalted be He) to forgive them, showing mercy to them, admitting them to Paradise, saving them from Hell, and so on. A similar meaning may be found in Allah's (Glorified and Exalted be He) saying, ﴾Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them.﴿ i.e. and supplicate Allah (Exalted be He) for them ﴾Verily! Your invocations are a source of security for them﴿

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**The second question of Fatwa no. 4273**

**Q 2: a person is required to make Du`a' (supplication) for their parents and grandparents. What is the ruling on making Du`a' for those who did not support or love the callers to Tawhid (belief in the Oneness of allah/ monotheism) as was said by their contemporaries?**

**A:** It is not permissible to make Du`a' for a person who dies as a disbeliever. If a person is still alive and is a disbeliever or sinful, we should ask Allah to guide them. When a person who believes in Tawhid dies, it is permissible to make Du`a' for them and the same goes for those who profess Islam but we are unaware of their real intentions.

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Fatwa no. 11498

**Q: I do not know my parents, whether they are alive or dead, and even if I meet one of them, we will not know each other. Since my childhood, I have lived with a Bedouin tribe in the desert. Some of them used to tell me that I was a slave and that they bought me. Others say that I was kidnapped. Their father was the only one who knew my real family, but he is dead. This man (may Allah be merciful with him) told me that I was a slave and that he emancipated me for the sake of Allah (Exalted be He) and allocated a share of his money with his children to me but his children refused that and banished me after I grew up. Hence, I left them and got a job, praise be to Allah, and I am now married and have three sons and seven daughters.**

**A:** If the matter is as you have mentioned, you will be permitted to supplicate Allah (Exalted be He) for your parents and ask Him to forgive them as well as to pay money in charity on their behalf according to your ability.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**Fatwa no. 21816**

**Q: I got a Du`a' (supplication) called Bir Al-Walidayn (Dutifulness to Parents) from the center located in Al-Malaz neighborhood, Saladin Al-Ayubi St. I read the Du`a' and found that it is not ascribed to any religious scholar and the name of the printing house is not mentioned. Some sentences drew my attention such as: O Allah! Forgive their negligence of Your Rights on account of their preoccupation with bringing us up.**

**I hope Your Eminence could point out to us the authenticity of such Du`a'. I also hope you could give some advice concerning such unknown Du`a's. Please provide us with some books that are concerned with this matter. Is there a Du`a' called Bir Al-Walidayn? May Allah reward you well!**

**A:** Parents have a great right that follows the Right of Allah (Exalted be He) as indicated by His Saying, ﴾Worship Allâh and join none with Him (in worship); and do good to parents﴿ This is to be done by showing kindness and compassion to them in word and action and avoiding abusing them by words or deeds. Allah Almighty says, ﴾say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿

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However, there is no specific Du`a' with regard to parents except for saying "My Lord! Bestow on them Your Mercy," and "My Lord! Forgive me and my parents," and the like that includes nothing objectionable. As for what is mentioned in the other Du`a', it has no reference. The Prophet (peace be upon him) said, ﴾Whoever does any act for which there is no sanction from our behalf will have it rejected.﴿ This covers specifying a Du`a' without evidence. Moreover, This Du`a' contains exotic phrases such as "O Allah! Forgive their negligence of Your Rights on account on their preoccupation with bringing us up," and "Forgive them on account of the services they provided for you," which is a Sufi phrase, for Allah is never in need of service; rather it is His Right to be worshipped. Therefore, it is not permissible to print or propagate this Du`a'. It is sufficient to make use of the Du`a's reported in the Book and Sunnah.

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**Fatwa no. 7420**

**Q: My three-year-old son was a little frivolous and troublesome like all children. One day at noon, he asked his mother for food and she fed him to his full and she left some loaves of bread with him. After that she went on with the housework. One hour later, she returned and found that her son had cut the bread into pieces on the ground. She got angry and supplicated against him, saying, "May you die and taste no food in the future!" The son fled to his grandmother's house and his mother resumed her housework. Shortly after, the son (may Allah have mercy upon him) died. Dear shaykh; the mother is very anxious about what happened. She wants to hear your Fatwa regarding her supplications against her son. Please advise. May Allah have mercy on you!**

**A:** A Muslim should supplicate to Allah (Exalted be He) to guide his children and bestow goodness upon them. It is not permissible to supplicate against them. In a Hadith related on the authority of Jabir ibn `Abdullah (may Allah be pleased with both of them) that the Messenger of Allah (peace be upon him) said, (Do not supplicate Allah against yourselves, your children, your servants or your wealth, lest you should coincide

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an hour when requests are granted and you will be answered.") (Related by Abu Dawud). It is obligatory on your wife to seek forgiveness of Allah (Exalted be He) much and she should not do that again. There is no Diyah (blood money) or Kaffarah (expiation) due on her.

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**The first question of Fatwa no. 20834**

**Q 1: It was said in a Hadith that when a person dies, their deeds come to an end except three things: a righteous son or daughter that supplicates to Allah to have mercy on them, a Sadaqah Jariyah (ongoing charity) or useful knowledge.**

**If a person dies while having none of these three things, will it be permissible for their relatives and friends to supplicate Allah (Exalted be He) to have mercy on them? Is there a special Du`a' (supplication) that should be said?**

**A:** It is permissible for the relatives, friends and Muslim brothers and sisters of the deceased to invoke mercy for them and recite other permissible supplications. They will be rewarded for doing so. This is indicated in Allah's saying,



﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴿ There is no special Du`a' that should be said in such cases.

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**The fifth question of Fatwa no. 20845**

**Q 5: Dear shaykh, people make Du`a' (supplication) to the deceased after eating the food offered in charity on his behalf, saying," We gave the deceased the reward of the charity, O Allah, make the reward of this charity reach him." Is this Du`a' permissible?**

**A:** It is an act of the Sunnah that the person who received the charity should supplicate for the deceased that Allah (Exalted be He) may forgive him, and to say: "May Allah reward him well!" This is in accordance with the Hadith related by Usamah ibn Zayd that he said: The Messenger of Allah (peace be upon him) said, ﴾Anyone who received some good from someone and says to him "Jazak Allah khairan (May Allah reward you with the best)," has more than repaid him.﴿ (Related by Al-Tirmidhy). Al-Tirmidhy commented on this Hadith saying: This

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is a Hasan (good) and Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) Hadith. However, it is better to abandon sayings, such as "We gave the deceased the reward of the charity, O Allah, make the reward of this charity reach him" on the part of those who eat the food offered in charity on behalf of the deceased. It is sufficient to intend that in your heart, rather than uttering such words. Allah (Exalted be He) says, ﴾Say: "Will you inform Allâh of your religion﴿ Allah (Exalted be He) knows everything, and nothing is hidden from Him, as He knows the intentions of His Servants and their aims according to which they are rewarded. Allah (Exalted be He) says, ﴾but if you conceal them, and give them to the poor, that is better for you.﴿

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**The second question of Fatwa no. 6342**

**Q 2: is this Hadith mentioning some words said by the Prophet (peace be upon him) to `Umar ibn Al-Khattab, (O, brother! Do not forget to supplicate to Allah for my sake!) Sahih (authentic)? If so, we would like you to supplicate to Allah (Exalted be He)**

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**to have mercy on and forgive us, our children and our spouses. Allah (Exalted be He) is Vast in His Mercy and Forgiveness.**

**A:** It was related by Abu Dawud and Al-Tirmidhy in their Sunan (Hadith compilations classified by jurisprudential themes) that ( `Umar ibn Al-Khattab (may Allah be pleased with him) said, "I took the permission of the Messenger of Allah (peace be upon him) to perform `Umrah, and he gave me permission. He said to me, "O, brother! Do not forget to supplicate to Allah for my sake," or "O, brother! Supplicate to Allah for my sake when you do for yourself." `Umar said, "I would not have replaced this word for the whole world.") May Allah guide us all to what pleases Him.

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**The second question of Fatwa no. 17556**

**Q 2: What is the ruling on reciting all the morning and evening supplications confirmed from the Prophet (peace be upon him)? A Muslim can depend on any authentic booklet of supplications such as "Hisn Al-Muslim" or "Sahih Al-Kalim Al-Tayyib" and recite all the supplications mentioned in it during the morning for example, and they are more than 20 supported by Hadith.**

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**A:** It is desirable to remember Allah morning and evening, as Allah (Exalted be He) states: (and glorify (Him) in the afternoon and in the morning.) All the supplications confirmed from the Prophet (peace be upon him) are lawful for a Muslim to recite, not collectively but individually. Moreover, when Fatimah and `Ali asked for a servant, the Prophet (peace be upon him) advised them to recite this supplication before going to sleep, ("Shall I guide you to something better than what you have requested? When you go to bed (or before you sleep) say 'Subhan Allah (Glorified be Allah)' thirty-three times, 'Alhamdulillah (All praise be to Allah)' thirty three times, and 'Allahu Akbar (Allah is the Greatest)' thirty four times, for that is better for you than having a servant.") (Agreed upon by Al-Bukhari and Muslim).

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The second question of Fatwa no. 15064

**Q 2: Did the Prophet (peace be upon him) start his assemblies by saying, "Verily, all praise**

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**be to Allah!" or did he use other supplications as well? What is the ruling on people who commence their speeches with other supplications which mainly revolve around praising Allah and extolling him? Bear in mind that there are many sheikhs who do not stick to this opening, such as Ibn Taymiyah, Bin Baz, and even Al-Albany as it is clear in one of the versions of his book "Sifat Salat Al-Naby".**

**A:** The Messenger of Allah (peace be upon him) did not say this supplication at the beginning of all his Khutbahs (sermons) and assemblies. He used this one and other supplications. Thus it is permissible for a Muslim to begin an educational or religious assembly with any supplication confirmed from the Messenger of Allah (peace be upon him). It is also permissible to begin an assembly by merely praising Allah, "All praise be to Allah!" or by mentioning Allah's Name, "In the Name of Allah, Most Gracious, Most Merciful" or just "In the Name of Allah". The Prophet (peace be upon him) stated, ("Any matter of importance which is not begun with Bismillah (in the Name of Allah) is defective.") In another narration, he said, ("Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) is defective.")

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**The third question of Fatwa no. 18722**

**Q 3: is it better to remember Allah or to perform voluntary Jihad (striving in the Cause of Allah)?**

**A:** A Muslim who remembers Allah and performs Jihad is better than one who only remembers Allah or who performs Jihad

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and does not remember Allah. Similarly, a Muslim who remembers Allah without performing Jihad is better than one who performs Jihad and does not remember Allah. Thus, the best of those who remember Allah are those who perform Jihad and the best of those who perform Jihad are those who remember Allah.

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The first question of Fatwa no. 16029

**Q 1:** Are the supplications recited in the following situations valid? When beginning to study: "O Allah! I ask You to grant me the understanding of the prophets and the memorization of the Messengers and angels who are close to You. Make my tongue full of Your Dhikr (Remembrance of Allah), my heart submissive to you, and my hidden self obedient to You, as You are Sufficient for me and You are the Best Disposer of affairs."

At the end of studying: "O Allah! I entrust you with what you have taught me, I ask you to remind me of it when I need it. My success is not achieved by the support of any one other than Allah; I put my trust in Him, and to Him I repent."

When leaving the house and going to the exam: "O Allah! I put my trust in You, and surrender my affairs to You. There is no refuge or escape from You, except with You."

When entering the exam: "My Lord! Cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

When starting to answer: "O my Lord! Open my heart for me (grant me confidence) and ease my affairs for me. Loosen the knot (the defect) from my tongue, that they understand my speech. In the Name of Allah, Al-Fattah (The Opener of All Doors).

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O Allah! Nothing is easy, except that which you make easy. O Most Merciful of all!"

When struggling with an answer: "There is no deity but You! Glory be to You! Truly I was one of the wrongdoers. O Ever-Living, O Sustainer, by Your Mercy I seek help."

At the end of the exam: "All praise be to Allah Who guided us in this. We would not have been guided had Allah not guided us."

**A:** Specifying these supplications for these particular times has no basis in Shari'ah (Islamic law). however, it is prescribed for Muslims to seek Allah's Support in all that troubles them, and to supplicate to him with the appropriate good Du'a' (supplications) that he gave us, according to their needs.

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**The first question of Fatwa no. 16484**

**Q 1: What are the Du`a's (supplications) that should be said in toilets, when the wind blows, and when rain falls?**

**A:** it is desirable to say the following upon entering the toilet: "Bismillah Allahumma inni a`udhu bika min al-khubuthi wa al-khaba'ith (in the Name of Allah, the Most Gracious, the Most Merciful. O Allah! i seek refuge with You from male and female devils.)" When leaving it, it is desirable to say, "Ghufranak (Grant me Your Forgiveness)." when wind blows, we should ask Allah for its good and seek refuge with Allah from its evil. When rain falls, it should be said: "Mutirna bi fadl-illahi wa rahmatih (We have been endowed rainfall due to the Blessing and Mercy of Allah. O Allah, make it a strong fruitful rain)."

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**The first question of Fatwa no. 16499**

**Q 1: Is it permissible to say Du`a' (supplication) of the morning and evening, and Wird (portion of Qur'an recited with consistency) without performing Wudu' (ablution)?**

**A:** It is permissible for a Muslim to recite the Wird and to say the morning and evening supplications without performing Wudu', because `Aishah (may Allah be pleased with her) said, (The Messenger of Allah (peace be upon him) used to remember Allah at all times.)

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**The fourth question of Fatwa no. 16458**

**Q 4: What is the ruling concerning raising one's hands upon supplication after tasbih (glorification of Allah), tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and takbir (saying: "Allahu Akbar [Allah is the Greatest]") made when Salah (Prayer) is finished?**

**A:** Raising one's hands to make Du`a' after performing the obligatory Salah is a Bid`ah (innovation in religion), because there is no evidence from the Qur'an or the Sunnah to support this, and the Prophet (peace be upon him) said, (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.)

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**Fatwa no. 15929**

**Q: Is it better to recite the Qur'an or to say Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Du`a' (supplication) before Fajr and Maghrib prayers?**

**A:** It is basically known that reciting the Qur'an is better than saying the Adhkar (invocations) except at specific times, like the Adhkar said after prayers, and those said in the morning and at night. The invocations that are said at these specific times are better than reciting the Qur'an as this can be done at any other time. However, the Adhkar should be said at their due times.

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**Fatwa no. 17823**

**Q: Upon entering the Masjid (mosque), a man said: "Bismillah [In the Name of Allah], I seek refuge with Allah the Great, His Noble Face and His Everlasting Authority from the accursed Satan! O Allah, open the gates of Paradise for me!" Another man entered the Masjid and said: "Assalamu Alaykum (peace be upon you)," without saying the supplications mentioned above. A dispute rose between them on this point. Each claims**

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**the truth. Who is correct? Please advise. May Allah reward you!**

**A:** It was authentically reported by Imam Muslim, Abu Dawud, Al-Nasa'y, Ibn Majah and others on the authority of Abu Humayd or Abu Usayd (may Allah be pleased with both of them) that the Prophet (peace be upon him) said concerning the Adhkar of entering the Masjid: ﴾When any one of you enters the Masjid, he/she should invoke peace upon the Prophet (peace be upon him) and say: "O Allah! Open for me the doors of Your mercy"; and when he/she steps out, he/she should say: 'O Allah! I seek Your Grace."﴿ The narration of Muslim does not include the part: ﴾He/she should invoke peace upon the Prophet (peace be upon him).﴿

According to the report of Ibn Al-Sunny, ﴾When he goes out, he should invoke peace upon the Prophet (peace be upon him) and say: O, Allah! I seek refuge with You from the outcast Satan.﴿ This addition is also related by Ibn Majah, Ibn Khuzaymah, Abu Hatim and Ibn Hibban in their Sahih (authentic) Books of Hadith.

In this respect, it was also related by Abu Dawud with a good Sanad (chain of narrators) on the authority of Haywah ibn Shurayh, that he said, "I met `Uqbah ibn Muslim and told him that I was informed that you narrated a Hadith on the authority of `Abdullah ibn `Amr (may Allah be pleased with him), stating: ﴾When the Prophet (peace be upon him) enters

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the Masjid, he says, 'I seek refuge with Allah the Great, His Noble Face and His Everlasting Authority from the accursed Satan!" `Uqbah asked, 'You only heard that?" I replied in the affirmative. `Uqbah added, 'When a Muslim says this supplication, Satan announces that he [the Muslim] is protected from him for the rest of the day.'﴿ Related by Abu Dawud with a good Sanad.

It is also related on the authority of Anas (may Allah be pleased with him) and others that ﴾Whenever the Messenger of Allah (peace be upon him) entered the Masjid, he used to say: "In the name of Allah! O Allah! Send Your mercy on Muhammad." Whenever he (peace be upon him) left the Masjid, he used to say: "In the name of Allah! O Allah! Send Your mercy on Muhammad."﴿ Related by Ibn Al-Sunny and it is a reliable report.

However, saying "Assalamu Alaykum" upon entering the Masjid before the prescribed Dhikr (Remembrance of Allah) has no legal foundation in the Purified Shari`ah (Islamic law). What we mentioned above is the supplications that the Shari`ah approved for Muslims to say upon entering the Masjid.

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Fatwa no. 15339

Q: When I go to sleep at night, 2 p.m.,

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I start reading the Adhkar (invocations) and recite Surah Ya-Sin and Surah Al-Waqi`ah. Ten minutes after I fall asleep, I imagine a lot of men beating or biting me, while others are suffocating and pinching me, and sometimes I imagine a giant man who wants to smash me, while another wakes me up from my sleep and many things of the sort. To ward this off, I wake up and perform Wudu' (ablution), but it is just a matter of minutes before such dreams happen again. Due to my loud screaming and shouting, my roommate awakes me. I would like to inform you that I perform the five obligatory prayers and supererogatory Prayer on a regular basis as well as the regular Adhkar and daily reciting Juz' (a 30th of the Qur'an) of the Qur'an, praise be to Allah. Please bear in mind that I am an Egyptian teacher who teaches the subject of Islamic education in the Emirates. I am married but my wife and my two children are in Egypt. My eldest son has undergone many surgical operations and my youngest one was born while I was in the Emirates. I have not seen him yet. My parents are alive, praise be to Allah, and I love them dearly. Your Eminence, you do not know how much I suffer due to this problem which causes me and even my colleagues and friends who live with me great disturbance. Thus, I have become increasingly tense when night and sleep time approach and I wish that I would not sleep to the extent that some of my friends told me not to read the Adhkar and to go to the movies to see what will happen to me. I ask Allah's forgiveness for even thinking of that.

I earnestly wait for your answer. May Allah bless you,

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and make your end and that of all Muslims good, and bring us and you together in His Jannah (Paradise).

**A: First,** if you want to sleep, you should first perform Wudu' (ablution) the same as you do for Salah (Prayer), and lie down on your right side. You should also recite the Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair) as it protects you against Satan, for the Hadith narrated by Abu Hurayrah (may Allah be pleased with him). You should read the Adhkar before sleeping which includes: ﴿With Your Name, my Lord, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against that which You guarded Your pious slaves.﴾ And, ﴿O Allah, it is with Your Name that I live and it is with Your Name that I die.﴾ And, ﴿O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad (peace be upon him)) whom You have sent.﴾ Make these the last words you utter before sleeping. Furthermore, it is an act of the Sunnah to bring your palms together and blow into them while reciting: ﴿Say (O Muhammad صلى الله

عليه وسلم): "He is Allâh, (the) One.» (Surah Al-Ikhlas) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after which you should wipe three times over your head, face, chest, and the parts of the body that your hands could reach.

**Second,** beware of keeping bad company who incite you to stop reciting the Adhkar and to go to movies, because this is Satanic invitation that will only do you more harm



and worsen your condition.

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**Fatwa no. 17890**

**Q: We would like Your Eminence to give us your opinion with regard to the attached copy of a book entitled, "Hirz Al-Jawshan", especially regarding the following points:**

**1. Does this book have any origin in the major books?**

**2. Did Ja`far Al-Sadiq, Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib, and his son Al-Hasan relate it or was it composed by some other people?**

**3. What if I read it without considering it as a protection against evil, for the Names and Attributes of Allah (Exalted be He) included therein?**

**4. Will I be a sinner if I keep or burn this book?**

**Please advise us. May Allah reward you with the best!**

**A:** It is not permissible to own, believe, or act upon the book of "Hirz Al-Jawshan", for three reasons: **First,** this book does not have a well-known Sanad (chain of narrators) and was not reported by any of the scholars

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of Hadith or ascribed to any of them.

**Second,** this book contains a great deal of falsehood. For example, it states that anyone who reads or carries this book when leaving the house in the morning or at night, are favored with the best deeds as if they have read the Tawrah (Torah), the Injil (Gospel), and the Qur'an. He likens reciting the Books revealed by Allah (Exalted be He) to reciting this book (page. 1). This is evident falsehood as there is nothing comparable to the Books revealed by Allah (Exalted be He). He also adds that anyone who reads a letter of this book, Allah (Exalted be He) will grant him two wives from the Al-Hur Al-`In (women of Paradise with wide black eyes), build a castle for him in Paradise, and give him the reward of four prophets (Ibrahim, Musa, `Eisa, and Muhammad (peace be upon them all). This is falsehood as no one will attain the reward of the prophets.

Furthermore, it states that anyone who reads this book, Allah (Exalted be He) will grant him the reward of the male and female believers from the Jinn and mankind from the day of their creation to the Day of Resurrection. Allah (Exalted be He) will also grant him the reward of nine hundred thousands martyrs (page 2). This is in addition to other lies.

**Third,** it also states that this Du`a' helps to bring about love, acceptance, eloquence of speech, power when meeting rulers, princes, and Sultans and to protect him from metal and bullets, and meeting all needs, and so on. (Page. 5). This books is apparently written by the Shi`ah to keep people away from the Qur'an and the Sunnah.

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Fatwa no. 18108

Q: I read a book entitled "A Conversation with a Jinn" by Usamah Al-Karm. I would like to confirm the authenticity of what was mentioned in page 899 entitled: A message that tortures Jinn.

The great Sahaby (Companion of the Prophet) Abu Dujanah said, "I told the Messenger of Allah (peace be upon him) that when I was lying on my bed, I heard a noise like that of a millstone, a buzz like that of bees, and I saw a glare like that of lightning. I was startled, then I saw a black shadow in the hall of my house. When I touched it, I felt its skin like that of a hedgehog. It blew fire at me, and I thought my house was going to be burnt. The Messenger of Allah (peace be upon him) said, "You have been afflicted by an evil guest, Abu Dujanah. By Allah, such a man like you cannot be hurt, Abu Dujanah." He then said, "Give me a paper and a pen." He gave them to `Ali ibn Abu Talib and said to him, "Write, Abu Al-Hasan." He asked, "What shall I write?" He (peace be upon him) said, "Write: In the Name of Allah, the Most Gracious, the Most Merciful. This is a letter from Muhammad the Messenger of Allah to the visitors who knocked on



the door. Both you and we are protected by the truth. Whether you are an ardent lover, an impudent intruder or a claimer of a false right, our record speaks about you in truth. Indeed, We are transcribing whatever you do, and our Messengers (angels) record what you conceal. Leave the owner of this message and go to those who worship idols or those who claim another Ilah (God) with Allah. There is no Ilah other than Him; everything will be destroyed except His Face. His is the judgment, and to Him you will return and be overcome. Ha-Mim, you will not be helped. Ha-Mim, `Ain-Sin-Qaf. The enemies of Allah will be scattered, and the evidence of Allah is established. There is neither might nor power except with Allah! He will suffice you against them; He is the All-Hearer, the All-Knower."

Abu Dujanah said, "I took this letter home, put it under my pillow and slept. I only woke up to the scream of someone saying, 'O, Abu Dujanah! We are burnt by these words. By the truth of your companion (the Prophet), if you take this letter away, we will return neither to your house nor to the neighbors' or any place where this letter is.' Abu Dujanah said, "No, by the truth of the Messenger of Allah (peace be upon him), I will not take it off until I ask him." He continued, "My night was made so long by the screams of Jinn. In the morning, I offered the Fajr (Dawn) Prayer with the Messenger of Allah (peace be upon him), and told him what happened. He then told me, 'O, Abu Dujanah! Be merciful with them. By Him who sent me with the truth, they will suffer until the Day of Judgment.'" Narrated by Al-Bayhaqi



in "Dala'il Al-Nubuwwah" (7/120) and related also by Al-Suyuty .

Is this tale true? May Allah reward you.

**A:** this tale is not true, its Sanad (chain of narrators) is disconnected and most of the narrators are unknown. It was reported by Musa Al-Ansary, and there is no Sahaby (Companion of the Prophet) that carries this name. Some scholars judged this tale as fabricated, including Al-Dhahaby (may Allah be merciful with him) who said in "Al-Siyar" (1/245), "The amulet of Abu Dujanah is not authentic and I do not know who fabricated it."

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**Fatwa no. 17885**

**Q: can Du`a' (supplication) mitigate a calamity? Would Allah have mercy on us due to our Du`a'? If the answer is yes, why does Allah (Glorified and Exalted be He) afflict people with calamities although they make Du`a'?**

**A:** Du`a' is an act of worship dedicated to Allah (Glorified and Exalted be He). Allah has ordered Muslims to supplicate to Him, saying, ﴿"Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!﴾ Allah (Exalted be He) also says,﴿ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴾

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Du`a' indeed mitigates or wards off calamities. It may even ward off what is greater than calamities. The Prophet (peace be upon him) said, ﴿Nothing can avert destiny except Du`a'.﴾ Calamities expiate for sins and raise the status of the afflicted Muslim, who should resort to patience and have confident anticipation of Allah's Recompense. The afflicted should not feel any dissatisfaction regarding the Divine Decree.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The fifth question of Fatwa no. 17262**

**Q 5: I repeat many Adhkar (invocations and Remembrances said at certain times on a regular basis) and supplications that are reported from the Prophet (peace be upon him) with my tongue while my heart is preoccupied with other things. Is it obligatory to be aware of what I am saying every time I recite these Adhkar?**

**A:** the heart and tongue should be in agreement to benefit from Dhikr (Remembrance of Allah). Therefore, you should exert efforts to concentrate on what you are reciting, but if your heart sometimes gets distracted, there is nothing wrong in this, In sha'a-Allah (if Allah wills).

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We advise you to always seek refuge with Allah from Satan when you experience any Waswasah (insinuating thoughts instigated by Satan).

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**The second question of Fatwa no. 16339**

**Q 2: I have always wanted to memorize the Qur'an, but I could not. I heard that there are some Ayahs (Qur'anic verses), Du'a's (supplications), and Salah (Prayer) that can facilitate memorization; can you tell me about them?**

**A:** there are no specific Ayahs or Salah that are reported to help with memorization of the Qur'an. A Muslim should strive hard to learn the Qur'an by heart. Allah (Exalted be He) says: ﴾And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?﴿ Anyone who exerts efforts to memorize the Qur'an, Allah will help them and make it easy for them. As for specifying certain Ayahs or Salah for this, there is no evidence relating to this, but you should supplicate a lot to Allah to help you memorize the Qur'an. Truly Allah is Near and Responds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The fourth question of Fatwa no. 18056**

**Q 4: is it permissible for Muslims to raise their hands while making Du`a' at all times or only at certain times?**

**A:** When the Prophet (peace be upon him) devotedly made Du`a', he would raise his hands and say: (Allah is munificent and generous, and is ashamed to turn His servant away empty handed when he raises them to Him.) This is also based on the general meaning of the Hadith which states: (He mentioned a person who travels widely, his hair disheveled and covered with dust, who lifts his hands towards the sky.) The Prophet is reported to have raised his hands while making Du'a on the Minbar (pulpit) as he was praying Allah for rain.

There exists no proof in the Shari'ah (Islamic Law) to the effect that it is commendable to raise one's hands whilst making Du'a' following Salah (Prayer). Raising the hands in Du`a' while delivering a Khutbah (sermon) from the Minbar is only commendable when imploring Allah for rain. Neither the Prophet, nor any of his rightly guided Caliphs were reported to have raised their hands in Du`a' following Salah or while delivering Khutbahs from the Minbar. All good can be attained by following their example.



May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The first and second questions of Fatwa no. 17864**

**Q 1: must a muslim recite the Adhkar (invocations and Remembrances said at certain times on a regular basis) of the morning and the evening completely or can he do part of them one time and the other part in another? For example, should the person utter the words "How perfect Allah is, I praise Him (for One hundred times), None has the right to be worshipped except Allah, alone, without partner (for one hundred times)," and "How perfect Allah is, I praise Him by the number of His creation, by His pleasure, by the weight of His Throne, and by the ink of His words (for three times)" daily or every other day? There are some Adhkar which have similar formulas; whereas the others are totally different. Should the person recite the similar ones alternately? How should the person recite the Adhkar as reported in the Sunnah? Please advise. May Allah reward you with the best!**

**A 1:** The basic principle is that the Muslim should recite the Adhkar in the morning and the evening according to the frequency and formula narrated in the reports which stand as proof. There is nothing wrong if the person recites more Adhkar than the number mentioned in the reports as these are good Dhikr.

**Q 2: should the person be constant in reciting surah Al-sajdah and Al-Mulk before going to sleep or not?**

**A 2:** Yes, it is reported that the Prophet (peace be upon him) did not go to bed unless he recited ﴿Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴾ ﴿The revelation of the Book (this Qur'ân)﴾ (Surah Al-Sajdah) and ﴿Blessed be He in Whose Hand is the dominion﴾ (Surah Al-Mulk). However, the Sanad (chain of narrators) of this narration is weak. Moreover, it was reported in Musnad from `Abdullah from his father from

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Aswad ibn `Amir from Hasan ibn Salih from Layth from Abu Al-Zubayr on the authority of Jabir (may Allah be pleased with him) who said, ﴾the Prophet (peace be upon him) did not use to go to bed unless he recited ﴿Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴾ ﴿The revelation of the Book (this Qur'ân)﴾ Surah Al-Sajdah and ﴿Blessed be He in Whose Hand is the dominion﴾ ﴾ (Surah Al-Mulk) It is related by Al-Tirmidhy through a weak Sanad as stated above. It includes Layth ibn Abu Sulaym who was a weak narrator and Abu Al-Zubayr Al-Makky, who used to commit Tadlis (Intentional misleading information about his shaykh or the chain of narration).

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Fatwa no. 6840

Q: Some time ago we started to have a problem. We began to lose money and jewelry that we put in different places in our house. It is worth mentioning that only

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my children, their families, and myself live in the three storey house in question. No strange person lives with us and we do not suspect any body. We have asked some of those who have experience of such case. Some of them said that Jinn (creatures created from fire) are involved while others mentioned that it is a member of our family who took the money or jewelry but they could not state the name of the perpetrator. It is noteworthy that all of the inhabitants of the concerned house fear Allah (Exalted be He), perform the Faridahs (obligatory acts) properly, do not harm any one of any thing, and do not commit Haram (prohibited) things. To give some examples for the problems that we are facing, one of my sons brought to the house a sum of ten thousand Riyals but after about two or three hours and before depositing the sum in the bank; he was taken by surprise when he discovered the loss of four thousand Riyal even though the total sum was in his same bag. This was the last problem we had as it took place one week ago. Another example is that during the blessed month of Ramadan one member of the family left one thousand Riyal at home and went out to pray Tarawih (special supererogatory night Prayer in Ramadan). When he came back he did not find the sum mentioned above though he read Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) on his money and no body was in the house when he went out.

These are just a few of the many frequent cases of losing money and gold that we have experienced. Please provide us with your beneficial answer concerning this matter that causes huge troubles to us as we now keep our money and jewelry in one of the houses of my sons which is near to my house or in the bank.

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We can not keep any sum in the house even though it is known to every body that people can not dispense with having at least a small sum at home to use for daily needs. Answer us please. May Allah benefit and reward you with the best.

A: In case it is proven that such money or jewelry are not taken by human beings either amongst the inhabitants of the house or other than them, it is - And Allah knows best - the work of the Satans among Jinn. They do such practices frequently by the permission of Allah (Exalted be He) and there is proof for this from the Qur'an and Sunnah. Allah (Exalted be He) said regarding His Prophet Sulayman (Solomon, peace be upon him),

﴾He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"﴿ ﴾A 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council).﴿ Moreover, it is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said: ﴾Allah's Messenger (peace be upon him)

deputed me to keep Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) of Ramadan. A comer came and started taking (stealthily) handfuls of the foodstuff (of Zakat-ul-Fitr). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (peace be upon him)." He said, "Leave me, for I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger (peace be upon him) asked me, "O Abu Hurayrah! What did your prisoner do yesterday?" I said, "O Allah's Messenger! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Messenger (peace be upon him) said, "Indeed, he told you

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a lie and he will be coming again." I believed that he would show up again as Allah's Messenger (peace be upon him) had told me. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Messenger (peace be upon him). He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah's Messenger (peace be upon him) asked me, "O Abu Hurayrah, What did your prisoner do." I replied, "O Allah's Messenger! He complained of his great need and of so many dependents, so I took pity on him and set him free." Allah's Messenger (peace be upon him) said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger (peace be upon him) as it is the third time you promise not to return, yet you break your promise and come." He said, "Let me go and I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): ﴾Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴿ (If you do so), Allah will appoint a guard for you who will stay with you and no

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Satan will come near you until morning." (Abu Hurayrah or another narrator added) that they (the Companions) were very keen to do good deeds... The Prophet (peace be upon him) said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?" I said, "No." He said, "It was Satan."﴿ (Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) related by Al-Bukhari in a manner hinting to its authenticity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13816

**Q: When my cousin had a baby girl (may Allah make her a righteous woman), I phoned his mother, the grandmother of the baby, to congratulate her on the safe delivery of her daughter-in-law and to pray that Allah blesses the newborn. Included in what I said to her was: "May Allah make the baby more blessed than her father," as people usually do on the birth of a baby, but she told me that I had insulted her son. I swear by Allah! I did not intend to insult my cousin. She misinterpreted my intention to her husband and son, asking why I wanted the baby**

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**to be more blessed than her son, forgetting that both the baby and her father are gifts from Allah, that righteousness and blessing come from Allah, and that all the blessing of the baby and her father are gifts from Him.**

**Your Eminence, would you help me understand whether there was anything in my words that contradicted the Shari'ah (Islamic law) or 'Urf (custom) and if 'Urf varies from place to place. Please send me a written reply, because if my words contain things that contradict the Shari'ah or 'Urf, I want to ask for the forgiveness of my cousin and his father and explain to him that I was not mistaken and it was his wife - may Allah forgive her - who was telling tales, as we are now in dispute over those words. May Allah reward you!**

**A:** what you said to the baby's grandmother: "May Allah make the baby more blessed than her father," is a Du'a' (supplication). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second and the fifth question of Fatwa no. 7987**

**Q 2: Allah (Exalted be He) says (what means):** (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them) **What is the proper way of making a Du'a' (supplication)? Should I single out one Name and supplicate to Allah by means of it to ask Him to do such-and-such for me or is there another way?**

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**A:** The way of supplicating to Allah (Glorified and Exalted be He) with His Names, is that you call upon Him with one or more of His Most Beautiful Names, that are authentically reported. So you can say: "O Rahman (The Most Merciful)! Have mercy on me," or "O Ghaffaar (The Oft-Forgiving)! Forgive me," and so on.

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**Q 5: Some people in the Masjid (mosque) keep repeating "O Latif" (Gracious and Kind) 122 times after saying the Most Beautiful Names of Allah. Is this Mashru` (Islamically acceptable)?**

**A:** This is not permissible because it was not authentically reported from the Prophet (peace be upon him). It was authentically reported that he said, (Whoever innovates things in our Din 'religion' for which there is no valid (reason) (commits sin) and these are to be rejected.) In another narration, he (peace be upon him) said: (Whoever does any act for which there is no sanction from our behalf, that is to be rejected.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20787

**Q: I have a question about something that is confusing me, which I hope you can help me with. It is about du'a'-ul-Istikharah (supplication for guidance), narrated on the authority of Jabir ibn 'Abdullah (may Allah be pleased with them both), who said:** (The Messenger of Allah (peace be upon him) used to teach us the Istikharah (asking Allah for guidance to the right action through a prayer and supplication)...and then say: "Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlika-l-'azhim, subhanaka taqdiru wa-la aqdiru, wa ta'lamu wa-la a'lamu, wa anta 'allamu-l-ghuyub. Allahumma in kunta ta'lamu anna hadha-l-amra...wa aqdur lya alkhayra haithu kana, thumma raddiny bihi. (O Allah! I seek Your guidance [in making a choice] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your great Bounty. You are Capable and I am not. You know, and I know not. You are the Knower of the Unseen. O Allah! If You know that this matter... (to his saying) and ordain for me the good wherever it may be and make me pleased with it.)")

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**The confusion is in his saying: "O Allah! If You know..." because Allah (Glorified and Exalted be He) knows all matters, the present, the past, and the future; and the wording: "If You know" is suggesting that we consider it to be limited, as if we are denying the extent of Allah's Knowledge.**

**A:** Concerning the phrase mentioned in the Hadith of Du'a'-ul-Istikharah which says: (O Allah! If You know that this matter is good for me in my Din (religion) and my livelihood, then ordain it for me.) The Hadith bespeaks of Allah's All-Encompassing Knowledge. A servant does not know anything, except what Allah gives them knowledge of or inspires them with. It is not permissible to understand from this phrase that Allah's Knowledge is being denied or doubted. May Allah forbid it! Allah is Perfect and Above that! Allah (Glorified be He) is the All-Knower of any matter that a servant seeks from Him guidance in before creating mankind and after creation, and what is going to happen to them later in life. Rather, the meaning of the Du'a' is: If in Your Knowledge, You know that this matter is good for me...or if it is bad for me...; this is what the supplicant for guidance is ignorant of and is asking help from the All-Knower for. The servant seeks Allah's Guidance for what is good for them and to turn them away from harm, and turn it away from them. Only Allah knows this. You should distance yourself from thoughts like this that may tarnish your faith and affect your Din; you should think well of Allah, as He is as His servant thinks of Him. You should ask the trustworthy scholars if you ever have any doubts about anything related to your Din.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The fifth question of Fatwa no. 21675**

**Q 5: When listening to a cassette tape recorded a year or two ago in which a sheikh prays to Allah, should I make Ta'min (saying: "Amen")?**

**A:** Du`a' (supplication) and Ta'min after a sheikh's supplication is `Ibadah (worship). It is prescribed to make Ta'min after someone's supplication when actually present. As for tape recorded Du`a', it is not prescribed to make Ta'min after it, as a recorded Du`a' is virtual not real.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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**The seventh question of Fatwa no. 3769**

**Q 7: A person incited another to be hostile towards someone else; defaming and slandering him and even worse bearing a false witness against him. Is it permissible for the wronged and oppressed man to make a Du`a' (supplication) in his Salah (Prayer) that calamity and disease befall the oppressors, or that they become childless?**

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**A:** Giving false witness is one of the major sins. You are permitted to supplicate to Allah (Glorified and Exalted be He) to avenge them; but if you pardon them, it would be much better.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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**The first question of Fatwa no. 18422**

**Q 1: is it permissible for a Muslim to supplicate to Allah to destroy those who oppress them? does the Muslim have a right to avenge whoever oppresses him like for like?**

**A:** One who is wronged should remind the wrongdoer of Allah and warn him of His Punishment. Hopefully, that will make him heed the advice and desist; otherwise, he should refer the case to the authorities to save and protect him. He should, meanwhile, ask for Allah's Relief and Victory. If he invokes a curse upon his oppressor that Allah may punish him with what he deserves and asks Allah to guard him against his evils and to foil his plot, there is no harm in this, for Allah (Glorified and Exalted be He) states, ﴾The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh.﴿ He

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(Glorified be He) also states, ﴾And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted.﴿ And ﴾Allâh does not like that the evil should be uttered in public except by him who has been wronged.﴿

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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**The first question of Fatwa no. 19333**

**Q 1: what is your opinion concerning someone who says in a Du`a', "May Allah not resurrect so-and–so;" is this permissible or Haram (prohibited)? What is your advice to whoever says this?**

A: This saying is inappropriate in Du`a' (supplication). It is not permissible, for Allah (Glorified and Exalted be He) has ordained that He will resurrect every soul to call it to account on the Day of Resurrection. This is Ma`lum minad-din biddarurah (well-established religious matter).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 18935

All Praise is due to Allah Alone and peace and blessing be upon the last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the letter submitted to his Honor, the General Mufti by Jamal Jamil Mansury, the Director of the Department for Air Service Procedures at Saudi Arabian Airlines. The letter was referred to the Committee from the General Secretariat of the Council of Senior Scholars no. 3065 on 10/6/1417 A.H. The question was as follows:

Your Honor, the supplication for travel which is broadcast during Saudi Airline flights is as follows:

Ladies and gentlemen, now you will listen to the supplication for travel:

Allahu Akbar (Allah is the Greatest), Allahu Akbar, Allahu Akbar. Glory be to Him Who has made subservient this to us, for we had not the strength, and to our Lord do we return. O Allah, we ask You in this journey of ours, uprightness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, You are the Companion in the journey, and the One Who looks after the family and property in our absence. O Allah, I seek refuge in You from hardships of the journey, unpleasant sights, and finding evil changes in property and family on return.

I seek your permission to make the announcement as



follows:

Ladies and gentlemen, now we will listen to the supplication for travel which is one of the supplications of the Prophet (peace be upon him) when he used to travel:

﴾Allahu Akbar (Allah is the Greatest), Allahu Akbar, Allahu Akbar ﴾"Glory to Him Who has subjected this to us, and we could never have it (by our efforts).﴿ ﴾And verily, to Our Lord we indeed are to return!"﴿ O Allah, we ask You in this journey of ours, uprightness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, You are the Companion in the journey, and the One Who looks after the family and property in our absence. O Allah, I seek refuge in You from hardships of the journey, unpleasant sights, and finding of evil changes in property and family on return.﴿

When the Prophet (peace be upon him) returned from a journey, he would add these words to the supplication:

﴾Returning, repentant, serving and praising our Lord. O Allah, by You we go forth.﴿

﴾in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî)﴿ ﴾They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.Glorified be He, and High be He above all that they associate as partners with Him!﴿ May peace and blessings be upon our Prophet Muhammad,

**his family and Companions!**

**Of course the phrase of "May peace and blessings be upon our Prophet Muhammad, his family and Companions" is not included in the Hadith, but the supplication without this phrase seems lacking. It should be part of the announcer's speech**



**as a conclusion to the announcement.**

**Your Honor, do you prefer the current form or the one suggested? If Your Honor has a third suitable form, would you send it to us in order to broadcast it on the plane? May Allah bless and reward you!**

After the committee studied the question, the answer comes as follows: The supplication mentioned in the question which announces the commencement of travel in the mentioned form is good and it is reported from the Prophet (peace be upon him). However, it is better to replace the words: "Ladies and gentlemen" with "brothers and sisters". As for the suggested introduction, there is no need for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The fourth question of Fatwa no. 20384**

**Q 4: when is it desirable and needed to seek Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and Du`a' (supplication) from others?**

**A:** It is Mubah (permissible) to seek Du`a' and Ruqyah from others. However, it is better for a person to do them themselves without seeking others' help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The second question of Fatwa no. 14045**

**Q 2: is it permissible for me to supplicate Allah to exact revenge on a fellow Muslim for doing me wrong? What should i say?**

**Enlighten me may Allah benefit you!**

**A:** It is permissible for the person to whom wrong has been done to exact revenge on the person who has wronged him. This includes supplicating to Allah to retaliate against the oppressor without exceeding the limits whilst making Du`a'. ﴾And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20383

**Q 2: As Bedouins, we are used to saying some phrases such as, "May Allah not be merciful with your father!" and "May Allah not resurrect your father!" and when we are angry with someone, we say, "May your mother and father be cast in Hellfire!" and "May Allah not be merciful with your parents!" Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) on whether these phrases are permissible or not.**

**A:** You should refrain from using these phrases, because they are a transgression against others by invocations. Allah (Glorified be He) states, ﴿And fight in the Way of Allâh those who fight you, but transgress not the limits.﴾

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He (Glorified be He) also states: ﴿and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم]﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 20599**

**Q: there are pamphlets that are circulated among people which contain some Hadith and Dhikr (Remembrance of Allah). Please advise us regarding the lawfulness of acting upon what is mentioned in these writings and clarify for us the authenticity of their Hadith.**

**A:** You have to refer to reliable books about Shar`i (Islamically lawful) supplications such as "Al-Adhkar" by Al-Nawawi, "Al-Kalim Al-Tayyib" by Sheikh Al-Islam Ibn Taymiyyah and "Tuhfat Al-Akhyar" by Sheikh `Abdul `Aziz bin Baz. You should not rely on these papers that spread among people whose source is unknown, due to the errors and ignorance they may contain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20465

**Q: Is it permissible to recite this Dhikr (Remembrance of Allah) which is said to drive away devils from a place?**

**Abu Al-Nadr Hashim ibn Al-Qasim said that he used to see them (i.e., Jinn) in his house. They once said to him, "O Abu Al-Nadr! Leave our house," and it annoyed him greatly. So he wrote letters addressed to Kufa discussing the matter with Ibn Idris, Al-Muhariby and Ibn Usamah. So Al-Muhariby wrote back saying there was a well in Madinah whose rope was constantly being cut. Some people came to the three scholars and complained of the matter. So they called for a bucket of water and recited a supplication over it. When they poured the water in the well, a fire came out of it and burnt the top of the well. Upon receiving this letter, Abu Al-Nadr took a vessel full of water, recited the same supplication over it and sprinkled it in the corners of the house. He heard shouting saying, "O Abu Al-Nadr! You have burnt us. We will leave you now." The supplication is, "In the Name of Allah! We have reached the evening by the Leave of the Omnipotent and by the Honor of Allah. We seek refuge with the Sovereignty of Allah and with all His Attributes from the devils, the evil of human and Jinn devils, from every public or private matter, from the evil of what comes out at night and hides during the day or hides by night and comes out during the day, from the evil of what He created, increased, and multiplied, from the evil of Satan and his soldiers, and from the evil of every creature whose forelock You hold. Verily, my Lord is on a Straight Path (the truth). I seek refuge in Allah from whatever**



**Musa, `Isa and Ibrahim (who fulfilled his covenant) have sought Your refuge from, from the evil of what He created, increased, and multiplied, from the evil of Satan and his soldiers and from the evil of any oppressor. I seek refuge in Allah, the All-Hearing and All-Knowing from the accursed Satan, and in the Name of Allah" and they recite Allah's words:** ﴾By those (angels) ranged in ranks (or rows).﴿ ﴾By those (angels) who drive the clouds in a good way.﴿ ﴾By those (angels) who bring the Book and the Qur'ân from Allâh to mankind [Tafsir Ibn Kathîr].﴿ ﴾Verily your Ilâh (God) is indeed One (i.e. Allâh):﴿ ﴾Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.﴿ ﴾Verily We have adorned the near heaven with the stars (for beauty).﴿ ﴾And to guard against every rebellious devil.﴿ ﴾They cannot listen to the higher group (angels) for they are pelted from every side.﴿ ﴾Outcast, and theirs is a constant (or painful) torment.﴿ ﴾Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴿ **What is the Islamic ruling on this supplication said to drive away devils? Is it permissible to write it on a piece of paper and hang it inside the home?**

**A:** The basic criterion for deeming any supplication lawful is to be supported by evidence from the Book of Allah or the Sunnah (whatever is reported from the Prophet). The supplication mentioned in the question is cited by Ibn Al-Qayyim (may Allah be merciful with him) in his "Al-Wabil Al-Sayyib fy Al-Kalim Al-Tayyib". The meanings of the supplication are true and some phrases are taken from

Prophetic supplications. However, reciting the supplication over water and sprinkling it all over the house in this manner to drive away the devils has no origin in Shari`ah (Islamic law). There is no evidence to support this practice. It is safer for Muslims to limit themselves to the supplications



and invocations confirmed from the Prophet (peace be upon him), as they are very beneficial and they protect from the devils. It is related on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) stated, ("Do not make your houses graveyards. The devil flees from the house in which Surah Al-Baqarah is recited.") (Related by Muslim in his "Sahih" (authentic) book of Hadith, Imam Ahmad in his "Musnad", Al-Tirmidhi and Al-Nasa'i). Al-Tirmidhi said that it is Hadith Hasan (good Hadith) and Sahih (authentic). Reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) is also confirmed from the Prophet (peace be upon him) who said that it protects a Muslim and gives them refuge from the devils. This is related (on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) put him in charge of the Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast). A man came and kept taking handfuls of food. So Abu Hurayrah took hold of him and said, "By Allah! I will take you to the Messenger of Allah." But the man said, "Let me go, for I am in need. I have many dependants and I am in dire need." So Abu Hurayrah let the man go. When it was the morning, the Messenger of Allah (peace be upon him) said, "O Abu Hurayrah! What did your prisoner do yesterday?" He replied, "O Messenger of Allah! He complained of being needy and on having dependants, so I showed him mercy and let him go." He (peace be upon him) said, "He has lied to you and he will come back..." Abu Hurayrah (may Allah be pleased with him) said that it happened again and he waited for the man on the third time. The man came and kept taking handfuls or food, so Abu Hurayrah took hold of him and said, "By Allah! I will take you to the Messenger of Allah. This will be the third and last time. You claim each time is the last and yet you come back." So the man said, "Let me (go and) I will teach you some words with which Allah will benefit you." So Abu Hurayrah asked, "What are they?" He replied, "Whenever you go to bed, recite



Ayat-ul-Kursi which starts with: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).) until you finish it. By doing so, Allah will appoint a guard for you and no devil will come near you until the morning." So Abu Hurayrah let the man go and when he told the Messenger of Allah (peace be upon him) about it, he said, "He told you the truth, although he is a liar. Do you know who you have been talking to for three nights, Abu Hurayrah?" He replied in the negative and the Prophet (peace be upon him) said, "It was Satan.") (Related by Al-Bukhari in his "Sahih" (authentic) book of Hadith while asserting its authenticity in his comments, and it was also related by Al-Nasa'i in "`Amal Al-Yawm wa Al-Laylah"). Another important method of repelling the devils is by reciting Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) starting with: (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) and (Say: "I seek refuge with (Allâh) the Lord of mankind,) It is confirmed that the Prophet (peace be upon him) used to seek Allah's Refuge from the evil eye of Jinn and humans, and when Al-Mu`awwidhatayn were revealed, he held fast to them and left everything else. (Related by Al-Tirmidhi, Al-Nasa'i and Ibn Majah). Al-Tirmidhi said that it is Hadith Hasan (good Hadith) and Sahih (authentic). There are various supplications confirmed from the Prophet (peace be upon him). As for hanging this supplication in one's home to drive away the devils, this is not permissible as it takes the ruling of hanging amulets which is prohibited. The Prophet (peace be upon him) stated, ("Illegal Ruqyah (saying supplications over the sick seeking healing), amulets, and love charms are

Shirk (associating others in worship with Allah).") (Related by Ahmad, Abu Dawud and Ibn Majah on the authority of Ibn Mas`ud, may Allah be pleased with him). Hanging these forbidden things leads to

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Shirk, if the person believes these objects themselves bring about good or avert evil. In addition, hanging supplications in an inappropriate place may wear or tear with time, or the owner of the house may leave them behind when moving out...etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The fifth question of Fatwa no. 21768**

**Q 5: is repeating Dhikr (Remembrance of Allah) collectively, in one voice, a practice of Sufism or Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body)?**

**A:** Collective Dhikr is Bid'ah (innovation in religion), because it is something that has recently been introduced into the Din (religion). The Prophet (peace be upon him) said, ("Anyone who introduces something in this matter of ours (Islam) that is not from it, will have it rejected.") He (peace be upon him) also said, ("Every newly-invented matter is a Bid'ah (innovation in religion) and every Bid'ah is a Dalalah (deviation from what is right).") It is prescribed to perform Dhikr, without doing so in unison.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 20189**

**Q: We have some scholars who still advocate that saying Takbir (Allahu Akbar [Allah is the Greatest]") in unison is an act of Sunnah (whatever is reported from the Prophet). They claim that 'Umar ibn Al-Khattab (may Allah be pleased with him) used to say Takbir in his tent in Mina and the pilgrims used to copy him. Is this true or not, and is it an act of Sunnah or a Bid'ah (innovation in religion)?**

**A:** Collective Takbir is Bid'ah, as there is no evidence to support it from the Qur'an or the Sunnah. The Prophet (peace be upon him) said, ("Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") As to what 'Umar (may Allah be pleased with him) did, there is nothing in that to support the permissibility of saying Takbir in unison. What happened was that 'Umar (may Allah be pleased with him) was saying Takbir alone and when the pilgrims heard him, they repeated Takbir, but each on his own, not in unison.

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**The sixth question of Fatwa no. 17880**

**Q 6: The follower of the Hanbaly School of Jurisprudence believe that using beads to perform Tasbih (saying: "Subhan Allah [Glory be to Allah]") after Salah (Prayer) is a Bid`ah (innovation in religion), as the Messenger of Allah (peace be upon him) did not do it; it should be done using the fingers of the right hand. However, the followers of the Maliky School of Jurisprudence believe that it is permissible.**

**A:** It is permissible to count the number of Tasbih using beads, as there is no evidence indicating otherwise. There is no difference between after Salah or any other time. However, it is better to count using the fingers, like what

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the Prophet (peace be upon him) used to do.

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Fatwa no. 20728

**Q: What is the ruling on using geometrical terms while making Du`a' (supplication), like asking Allah to make one as straight as a "straight line", or causing him to enter in the "circle" of His mercy, or the "circumference" of the righteous people, or to hail him with a "perpendicular line" of light? Is it permissible to make Du`a' in such a manner, or does this fall under the category of bid`ah (innovation in religion)?**

**A:** This Du`a' contains words which are not compatible with Allah's Purified Shar` (Law) like asking Allah to hail one with a perpendicular line of light. Such Du`a' must be avoided. One has to supplicate to Allah using the various formulas of Du`a' found in the Qur'an or authentically reported in the Sunnah (whatever is reported from the Prophet). He must avoid using any formula of Du`a' incongruous with the Qur'an and Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**Fatwa no. 21045**

**Q: The `Alawiyyah Tariqah (Sufi order) has recently spread in our country. They are known as "the poor"; they are like Sufis. They are a group of people who mention Allah (Exalted be He) and His Messenger (peace be upon him) on Thursday nights, and when one of them dies. They come from Algiers; they dress in white; and they make lunatic movements. Please advise concerning this so that I remove the doubts from people. Thank you so much.**

**A:** A person should mention Allah (Exalted be He) in the way that was reported from the Messenger of Allah (peace be upon him) in the Sahih (authentic) Hadith regarding the timing and the form of Dhikr (Remembrance of Allah). Anything that contradicts the Sunnah is a rejected Bid`ah (innovation in religion). This is according to the saying of the Prophet (peace be upon him), ﴿Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴾ Dhikr in the way mentioned in the question is a Bid`ah, as it contradicts the Sunnah of the Prophet (peace be upon him). In the funerals of Muslims, what should be done is washing the deceased, shrouding them, offering Salah (Prayer) on them, supplicating Allah (Exalted be He) to have mercy on them, attending the burial ceremony and burying them in the Shar`y (Islamically lawful) way. Anything other than this is a prohibited Bid`ah, such as the things mentioned in the question, whether wearing special clothes when attending the burial ceremony, making certain movements, raising one's voice, wailing, Tawassul (seeking to draw close to Allah through unlawful means),



seeking blessing through the deceased or otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**Fatwa no. 21053**

**Q: In the recent years, the Du`a' (supplication) of Allah's throne has been spreading widely. Attached is a copy of this Du`a'. What is the ruling on this Du`a' and on saying and publishing it? Please advise, may Allah reward you with the best!**

**A:** The Du`a' called "The Du`a' of Allah's Throne and its merits" is an innovated Du`a' which has neither an origin nor evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet). Also, it has no reliable reference. In fact, it was written by an anonymous person and includes falsehood and lies, such as: "I ask You with Your Name, which is written on the wing of Jibril (Gabriel), on Mika'il (Michael), on the forehead of Israfil, and on the palm of `Izra'il, with which You have named Yourself Munkar and Nakir and by the right of the secrets of Your Servants." It also includes false promises to tempt the people and urge them to say it, such as: "Whoever says this Du`a' once, Allah will resurrect them in the Hereafter with shining faces...", "even if their sins are as much as the seawater and the rain drops...", "they will have the reward of a thousand acceptable `Umrah (lesser pilgrimage)", "if a fearful person reads it,

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Allah will make them safe; if a thirsty or hungry person reads it, Allah will give them drink and food; if a disabled person carries it, they will be cured; if a woman carries it, her husband will be good with her; and they will be safe from the jinn, people, devils, illness, and pain; and if an absent person reads it, they will return to their families,..." and many more lies. These are calls for wearing amulets and being attached to things other than Allah.

Thus, it is obligatory to prevent its circulation, get rid of the printed copies, and punish whoever promotes it among the people. It is a call to spread Bid`ahs (innovations in religion), myths, and wearing amulets.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21167

Q: Attached is a paper on which is written a Du'a' (supplication) that was written by a woman. It reads: "Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful)". He said, 'Be gone into it and do not speak! I seek refuge from you with (Allah) the Most Gracious, if you do fear Allah. I seek help from Allah's Hearing, Sight, and Power against your hearing, sight, and power, O Jinn, Humans, vanities of the world, devils, predators, vermin, and thieves (of which S. M. G. is afraid)! I take as a barrier between me and you the cloak of prophethood, with which they sought protection from the injustice of the Pharaohs and Sultans. Jibril (Gabriel, peace be upon him) is on your right side,



Mika'il (Michael) on your left side, Muhammad (peace be upon him) is in front of you, and Allah is above you to keep you from (harming) S.M.M in herself and her wealth, her children, and whatever else she has with her, above her, and beneath her. When you recite the Qur'an, we put an invisible veil between you and those who do not believe in the Hereafter, a cover over their hearts lest they understand it, and deafness in their ears. And when you remember your Lord Alone through the Qur'an, they run away. I sought help in "La ilaha illa Allah (there is no deity but Allah)" and they were restrained by "There is neither might nor power except with Allah!"' (said three times)."

In regard to the above, I would like to ask Your Eminence:

First: Is this Du'a' reported from the Messenger of Allah (peace be upon him)?

Second: Is it permissible to supplicate with it?

Your Eminence, this woman is a teacher in a girls' school, where she teaches them to memorize the Qur'an. I hope Your Eminence would give us your opinion on this.

A: This Du'a' has no legal basis and it includes meaningless and questionable phrases and sentences. Therefore, it is not permissible either to supplicate with it, or publish it, or circulate it. The Du'a's that are authentically reported from the Qur'an and the Sunnah suffice those who seek goodness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21186

**All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.**

**The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to his Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) from his Excellence the Manager of Da`wah and Guidance Center in Jeddah with the number (791/9/20) in 11/10/1420 AH and to which a question was attached, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars numbered (1939) dated 23/4/1413 AH. The following question was posed:**

**His Eminence, the Director of the Cooperative Office for Da`wah, Guidance and Community Instruction in Al-Hamra' and Central Jeddah referred to us a Fatwa request in which the inquirer mentions that the father of one of his friends compiled some supplications which he selected and used to recite in his life. He even made a will to his son asking him to publish the supplications. The son's friend, which is the inquirer, offered to pay to publish them, but he first wants to be certain of the authenticity of these supplications and whether he should publish them or not. We hope your Eminence will examine them and inform us about your opinion!**

**After studying the Fatwa request, the Committee answered:** The supplications related in the Qur'an and the Sunnah (whatever is reported from the Prophet) are the supplications which Muslims are required to recite, take care of, memorize by heart,



and publish unlike other supplications which are fabricated by people, because at best they can be described as Mubah (permissible). They may include spuriuos or false sentences as is the case with the attached supplications. Examples:

The writer says: "which You have kept for Yourself." This style should not be used with Allah (Glorified and Exalted be He).

The writer also says: "O Allah! (Take revenge) on the Kafirs (disbelievers), Mushriks (those who associate others with Allah in His Divinity or worship), and the Jews. O Allah! Leave none of them in existence. O Allah! Destroy them, as You destroyed (the people of) `Aad and Thamud." It is violation of Allah's Rights to ask Him to destroy all disbelievers, because Allah has destined for them to exist and live based on His wisdom. Allah does what He wills and judges how he He wills.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20865

Q: I found a middle-sized book titled "Al-Majmu`ah al-Mubarakah" (The Blessed Collection). The title attracted my attention though the book itself was old and in bad condition. I took it and skimmed through it; I liked the Hadith of the Messenger (peace be upon him) about prayers performed to bring a person closer to Allah.

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Therefore, I performed them, but what really astonished me was the statement of the Messenger (peace be upon him): "Whoever prays on such-and-such day and sleeps while facing the Qiblah (direction faced for Prayer towards the Ka`bah) will see me." Accordingly, I did this several times, yet I could not see him, which made me very sad. I therefore began to doubt the validity of these Hadith, for they were neither related by the Four Imams (Abu Hanifah, Malik, Al-Shafi`i, and Ahmad) nor mentioned in the Sahih (Authentic book of Hadith) of Al-Bukhari or Muslim. It was only mentioned that they were narrated on the authority of Anas ibn Malik or Mu`adh ibn Jabal (may Allah be pleased with them). I am still in doubt up till now, not knowing whether or not they are really authentic or just attributed to the honorable Sahabah (Companions of the Prophet) (may Allah be pleased with them). I have been very confused until Allah (Glorified and Exalted be He) guided me to the address that can be used to send juristic questions. I am, therefore, writing to you about my problem hoping that you could confirm the validity of this book. I sent it by mail for you to check personally, as I have another copy at home. Please advise, may Allah benefit you!

A: This booklet entitled "Al-Majmu`ah Al-Mubarakah Fi-Al-Salawat Al-Ma'thurah Wal-A`mal Al-Mabrurah" authored by `Abdu Muhammad Baba is not reliable. It contains narrations which are not attributed to any of the authentic books of Hadith. On the contrary, it includes Bid`ah (innovation in religion) promoting reports, not to mention the Bid`ah and Shirk (associating others with Allah in His Divinity and worship)-related prayers, devotions and invocations, at the end of the book. They are attributed to some deviant followers of Sufi orders,

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such as Ibn Mashish, the writer of Dala'il Al-Khairat, Ahmad Al-Badawi and others. These writings are composed in poetry and prose. It is therefore obligatory to warn against this booklet and others that are similar out of sincerity to Allah, His Book, His Messenger, Muslim rulers, and the people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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|---|---|---|---|

Fatwa no. 21029

**All praise be to Allah Alone, and peace and blessings be upon the Last Prophet. To commence:**

**The Permanent Committee for Scholarly Research and Ifta' has read the inquiry submitted to His Eminence the general Mufti by `Abdullah ibn Sarhid Al-Fadda`, Head of Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) at the Saudi district of Ha'il. Referred to Council of Senior Scholars under the number 3277 on 18 / 6 / 1420 A.H, the inquiry provides:**

**Some Ayahs (verses) of the Qur'an, formulas of Du`a' (supplication) and talismans are found written on some papers under the title (The greatest protection by Shaykh Muhammad Ibrahim `Abdul Ba`ith). These papers are being circulated at hospitals and other places among many different classes of non-Saudis.**

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**We hope that Your Eminence will kindly clarify the creedal contradictions contained in these papers so that we may be able to warn people of the threat they pose to the `Aqidah (creed) of a Muslim.**

**After a close study of the inquiry, the Committee gave the following reply:**

After a close examination of the papers in question, it has become clear that they contain many statements that contradict the Shari`ah of Islam. Accordingly, these papers are not acknowledged and it is forbidden to distribute them to people because of the Bid`ahs (innovations in religion) and strange statements contained in them like:

The author's saying: "Then you say that (i.e. Du`a') in a voice a little lower than when you recite the Qur'an." There is no evidence in the Shari`ah that requires lowering one's voice to such a degree.

The author also makes Isti`adhah (seeking refuge with Allah) from the evil creatures and from the red blowing wind. There is no such evidence that specifies the type of wind which one seeks Allah (Exalted be He) to protect him from. The Prophet (peace be upon him) is reported to have made Isti`adhah from the wind in general.

While making Isti`adhah from the evil of darkness the author seeks the help of the ring of Sulayman (Prophet Solomon). It is an act of Shirk (associating others with Allah in His Divinity or worship) to seek refuge with created things.

The author also invents a Du`a' in which the Ayah "Ha-Mim" is repeated seven times, and "Ha-Mim `Ayn Sin Qaf they will be defeated" seven times. There is no proof to support saying this formula of Du`a'.

The author also says: "The shade of Allah's Throne hangs down on us." This is an outright Bid`ah. It would be correct to say: "The Shade of Allah hangs down on us."

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The author also fabricates another Du`a': "Allah encompasses them from behind. Nay, it is a glorious

Qur'an inscribed in Al-Lauh Al-Mahfûz (The Preserved Tablet)" (to be said seven times). O Gharah! Speed on to help us overcome our difficulties." This is an act of major Shirk (associating others with Allah in His Divinity or worship).

The author also says: "Bismillah (in the Name of Allah) is our gateway, Tabaraka Allah (Blessed be Allah) is our protecting wall, Ya-Sin is our protecting ceiling, Kaf Ha Ya `Ayn Sad is sufficient for us, Ha-Mim `Ayn Sin Qaf is our protection." This is a form of fabricated Du`a'.

The author's saying: "We are guarded by Allah and His Messenger" is considered a form of Shirk as he makes the Prophet (peace be upon him) equal to Allah (Exalted be He). The same also holds true regarding such statements as "Allah and the Prophet are sufficient for us" and "We attain our glory from Allah (Exalted be He) and our glorious victory from the Prophet."

The author's saying: "Ihmi hamitan itmi tamithan" sounds like a sort of spell which constitutes a form of Shrik.

The statement: "Raise the canopy of Your Throne over us" is Bid`ah.

The statement: "I entreat You by the dignified status of Your chosen Prophet" is a form of prohibited Tawassul (seeking to draw close to Allah through unlawful means).

The statement: "You protect those who are unworthy of protection due to their being related to the virtuous and elect of Your servants. You said: "And of the devils were those who dived for him and did work other than that. And We were of them a guardian." We are more worthy of Your protection as we are related to the most beloved and elect Prophet whom You addressed saying: "But Allah would not punish them while you, [O Muhammad], are among them....""

The concluding words of the papers include the benefits gained through



reciting these Adhkar which lack substantiating evidence from the Qur'an or Sunnah (whatever reported from the Sunnah). The author's purpose is to make people inclined towards distributing these Adhkar among people. Accordingly, it is obligatory to prevent the distribution of these and other similar papers which are meant to change and alter the monotheistic faith of Islam and follow misguidance, Bid`ahs and superstitions.

It is obligatory to eradicate these papers and to punish the promoters of their distribution in order to safeguard the pure monotheistic faith from all sorts of blemish and to protect the Muslims from holding misguiding conceptions about their `Aqidah (creed).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21084

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question sent to His Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) by the questioner through His Excellency Dr. Muhammad ibn Sa'd Al-Shuway'ir, which was forwarded to the committee by the General Secretariat of the Council of Senior Scholars, no. 3598, dated 9/7/1420 A.H. It reads:

(Part No. 24; Page No. 282)

A citizen brought a leaflet to me that he said he had found in the Masjid (mosque) where he performs Salah (Prayer) and he asked for a Fatwa (legal opinion issued by a qualified Muslim scholar) on it. The leaflet states:

There is no deity but Allah, the Sublime, the Compeller. There is no deity but Allah, the One, the Subduer. There is no deity but Allah, the Exalted in Might, the All-Forgiving. There is no deity but Allah, the Generous One, the Concealer of faults. There is no deity but Allah, the Grand, the Exalted. There is no deity but Allah Alone Who has no partner, the One God, the Lord, the Witness, the Self-Sufficient Master; we all are submissive to Him. There is no deity but Allah Alone, Who has no partner, the One God, the Lord, the Witness; we all are worshippers of Him. There is no deity but Allah Alone, Who has no partner, the One God, the Lord, the Witness; we all are devoutly obedient to Him. There is no deity but Allah Alone, Who has no partner, the One God, the Lord, the Witness, for Whose Sake we all are all patient. There is no deity but Allah, Muhammad is the Messenger of Allah, and 'Aly is the Waliy (pious servant) of Allah. O Allah! I have turned my face toward You, and I have entrusted my affairs to You and rely completely on You, O Most Merciful of those who show mercy! It was reported that the Messenger of Allah (peace be upon him) said in a Hadith, (Whoever recites this Du'a' (supplication) at any time, it will be as if they have performed Hajj 360 times, Khatmah (completing of one reading of the whole Qur'an) 360 times, freed 360 slaves, given 360 Dinars in Sadaqah (voluntary charity), and relieved 360 troubled and deprived people. The moment the Messenger of Allah (peace be upon him) said these words, the Angel Jibril (Gabriel, peace be upon him) descended and said, "O Messenger of Allah! If any servant of Allah, male or female, among your Ummah (nation based on one creed), O Muhammad, recites this Du'a', even if just once in their lifetime, (Allah swears) by My Sanctity and My Glory that they will receive the following seven things:

1. Removal of poverty.

2. Security from the questioning of Munkar and Nakir (the two angels who test the faith of the dead in their graves).

(Part No. 24; Page No. 283)

3. Crossing the Sirat (the bridge over the Fire) safely.

4. Protection from sudden death.

5. Making the Fire prohibited to them.

6. Protection from the squeezing of the grave.

7. Protection from the wrath of an unjust and oppressive ruler.") **The Messenger of Allah (peace be upon him) spoke the truth.**

**Having studying this Fatwa request, the committee replied as follows:** This du'a' that is ascribed to the Prophet (peace be upon him) is false and there is no basis to it in the Book of Allah or the Sunnah of His Prophet (peace be upon him). Moreover, the Hadith which is related about its virtue is a false fabricated Hadith; we do not know of any scholar of Hadith who related it with this wording. This is clearly a Hadith Mawdu' (fabricated Hadith) for the following reasons:

1. This Du'a' contradicts and opposes common sense and the authentic religious texts from the Book of Allah and the Sunnah of His Prophet (peace be upon him) and promises huge rewards for anyone who recites this Du'a'.

2. The supplication contains the words: 'Aly is the Waliy of Allah. Undoubtedly, the Amir Al-Mu'minin (Commander of the Believers) 'Aly ibn Abu Talib (may Allah be pleased with him) was one of the Awliya' (pious people), In sha'a-Allah (if Allah wills); but calling him so exclusively, without mentioning any of the others, bears the imprint of the Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet).

3. It implies that anyone who recites this Du'a' will be admitted to Jannah (Paradise), even if they commit major sins or do anything that is contrary to Iman (Faith), and this is false and is rejected by 'Aql (reason) and Shari'ah (Islamic law).

**(Part No. 24; Page No. 284)**

Accordingly, it is obligatory on every Muslim to pay no attention to this leaflet and to destroy it. They should warn people against it to prevent them from being misled by this leaflet and its like. Muslims should make sure that they know about their Din (religion) and ask the people of knowledge to avoid becoming victims of imposters and those weak in faith, who only want to distract Muslims away from what will benefit them in their Din and worldly matters and make them adhere to illusions and groundless Bid'ahs (innovations in religion).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21714

**Q: I am submitting this letter to ask Your Eminence to take a look at the attachment enclosed with the letter. it includes some papers, on which are written some invocations and a little powder, whose origin is unknown. They were brought to us by someone from outside the Kingdom and we do not know what they are. Are they lawful amulets or not? May Allah grant us and you success!**

**A:** These papers you sent contain meaningless words and unknown numbers. They are talismans, which are forbidden by Islam and violate the 'Aqidah (creed).

(Part No. 24; Page No. 285)

It is obligatory that they should be destroyed along with the powder to be safe from their evil. You should have Tawakkul (put your trust in Allah) and limit yourselves to permissible methods of treatment, and recite the invocations prescribed by Shari'ah (Islamic law) and Du'a' Ma'thur (supplication based on transmitted reports).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19511

Q: Amongst means that we use as a cure for Jinn (creatures created from fire) possession is the note that the Messenger of Allah (peace be upon him) ordered to be written to the Sahaby Abu Dujanah when the latter came to the Prophet (peace be upon him) complaining that Jinn harmed him at his home. I found this note in a book by brother Majdy Al-Shahawy called (Divine cure for magic and Jinn possession) and in a book called (A Conversation with Jinn) by the press-writer Usamah Al-Karam. Following is the text of the Hadith:

The honorable Companion Abu Dujanah said: "I complained to the Messenger of Allah (peace be upon him) saying: O Messenger of Allah: While I was lying down on my bed, I heard in my house creaking like that of a hand mill, an echo like that of bees, and a shining light like that of lightning. Being frightened I looked attentively and I saw a descending black shadow that would go up and down in the middle of my home. I fell upon that shadow and touched its skin, and it seemed like that of a hedgehog and it threw sparks onto my face like those of fire and I thought that it burnt me and my house. The Messenger of Allah (peace be upon him) said: "By the Lord of Ka`bah your house is inhabited by



evil inhabitants O Abu Dujanah. Verily, men of your type are more exposed to annoyance (of Jinn) O Abu Dujanah." Then he (peace be upon him) said: "Bring for me an inkwell and a sheet of paper." This was brought to the Prophet (peace be upon him) so he gave them to `Aly ibn Abu Talib and said: "Write O Abu Al-Hasan." `Aly said: "What shall I write?" The Messenger of Allah (peace be upon him) said: "Write: In the Name of Allah, the Most Merciful, the Most Gracious. This is a letter from Muhammad the Messenger of the Lord of the whole universe to the visitors of the house. Truth is the shield for us and you. If you are a lover, a wanton penetrator, or an alleger of untrue right; the Book of Allah speaks about us and you with truth. "Verily, We were recording what you used to do," "and our angels record all that you hide." Leave the person who holds this paper of mine and go to those who worship idols and who associate partners with Allah. La ilaha illa Huwa (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned. You will be defeated. Ha-Mim, you will not be victorious. Ha-Mim `Ain-Sin-Qaf, the enemies of Allah have been separated and the evidence of Allah has been established. There is neither might nor power except with Allah! So Allah will suffice for you against them. And He is the All-Hearer, the All-Knower."

Thereupon Abu Dujanah said: So I took the sheet of paper to my house, put it under my head, and slept. I only woke up when I heard a cry: O Abu Dujanah: We have been burnt by such words. By your fellow (the Prophet), if you stop using this sheet of paper against us; we will not inhabit your house again. Another Jinni (a creature created from fire) added: "And we will not harm you, any one of your neighbors, or any place where this sheet of paper is." Abu Dujanah said: "No! By the right of my fellow the Messenger of Allah (peace be upon him) I will not give up using this sheet of paper until I have

**permission from the Messenger of Allah (peace be upon him). Abu Dujanah then added: "I felt that night was very long as I heard much**



**of the crying and screaming of Jinn. I then woke up and prayed Fajr (Dawn) Prayer with the Messenger of Allah (peace be upon him). I told him about what I heard from the Jinn and what I told them. The Messenger of Allah (peace be upon him) then said to me:**

**"O Abu Dujanah: Give up punishing this group of Jinn (by using the sheet of paper I gave to you) for by He Who sent me as a Prophet with truth, they will continue to find the pain of torment until the Day of Resurrection."**

**(Related by Al-Bayhaqy in his book "Dala'il Al-Nubuwah" vol. 7, 120 and Al-Suyuty). The point is that I was taken by surprise when a trustworthy brother told me that the foregoing Hadith is Mawdu` (fabricated). Nevertheless, while treating many people; I found that this Hadith has a huge influence on the Jinn. Some patients felt dizzy when they looked at the written text of the Hadith in question while others entered a state of anesthesia in the hand that held the paper which mentioned the concerned Hadith. Not only that but one patient had epilepsy once I gave him the written text of the Hadith.**

**Thus, I decided to ask you about the authenticity of this Hadith and the ruling on using it as a cure. On the other hand, in some pathological cases that physicians can not treat; we make Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) several times for the patient but this sometimes does not benefit them. Therefore, we speak to the patient's Qarin (mate from the Jinn) to define the disease and this proves effective. Then we require the patient to repeat: Bismillahi Awwalihi wa Akhirihi (In the Name of Allah at the beginning and at the end) while inhaling then after a period of time we speak and converse with the Qarin.**

**Our information about the Qarin is very little because not enough**



**Athar (narrations from the Companions) cover this matter, so I would like to enquire whether the Qarin is inside the body? For how long does the Qarin stay with a person? Does every person have only one Qarin or does one's Qarin change during some periods? Does the Qarin accompany the person constantly or are they separate sometimes? It is noteworthy that at many times the Qarin mentions that they are younger than the patient.**

**Please provide me with your beneficial answer in writing so that Muslims benefit from it.**

**A:** The prominent scholar Al-Suyuty commented on the Hadith which is mentioned in the question in his book Al-La'ali' Al-Masnu`ah Fi Al-Ahadith Al-Mawdu`ah vol. 2, p. 348: "This Hadith is Mawdu`, its Sanad (chain of narrators) is Maqtu` (transmitted from a Follower; the generation after the Prophet's Companions), most of its narrators are not known, and no Sahaby (Companion of the Prophet) is called Musa."

Consequently, it is not permissible to rely on the Hadith in question. You have to make the Shar`y (Islamic legal) Ruqyah by reciting Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), the Ayahs (Qur'anic verses) and the Du`a's (supplications) which are authentically reported from the Messenger of Allah (peace be upon him).

At the same time, it is not permissible to seek the help of Jinn that you call Qarin and ask them to define the type of disease as seeking the help of Jinn is a type of Shirk (associating others with Allah

in His Divinity or worship). Thus, it is Wajib (obligatory) on you to make Tawbah (repentance to Allah) from this practice and adhere to the Shar`y Ruqyah. May Allah guide us all to what pleases Him.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**Fatwa no. 19494**

**Q: Please find attached a copy of surah Ya-sin and its Du`a' (supplication). Is it permissible to read this copy and distribute it among people? Please advise. May Allah reward you and make the people benefit from your knowledge.**

**A:** It is not permissible to read this copy or distribute it, as it includes misguidance in `Aqidah (creed), such as Tawassul (supplicating Allah in the name of Prophets and righteous people). It also contains innovated Du`a's. The Qur'anic Ayahs are added to it to promote the falsehood and deceive people. You should burn these papers and warn the people against them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20208

**Q: I am Muslim who likes to spend my free time reciting the Qur'an, engaging in Dhikr (Remembrance of Allah), and invoking Allah's Blessings on the Prophet (peace be upon him).**

(Part No. 24; Page No. 290)

**I collect the Adhkar (invocations and Remembrances said at certain times on a regular basis) and Du'a' (supplications) from different books and publications, and I apply them, such as: "Al-Adhkar Al-Nawawy" and "`Amal Al-Yawm wal-Laylah", until I met someone who told me that he has some transmitted invocations composed by a righteous Waliy (pious person), whose name was Ibrahim Al-Dusuqy, the founder of Al-Burhaniyyah Al-Dusuqiyyah Al-Shadhliyyah Tariqah (a Sufi order). He said that it is not permissible to collect invocations from books, but that they should only be taken directly from a righteous person. This is because we might make a mistake and not say them at the correct place or time. I am confused now and would to know the ruling on this matter. May Allah reward you with the best!**

A: You should rely on the authoritative books of Adhkar that have been compiled by trustworthy scholars, such as: "Al-Adhkar" by Imam Al-Nawawy, "Al-Wabil Al-Sayyib min Al-Kalim Al-Tayyib" by Ibn Al-Qayyim, and "Al-Kalim Al-Tayyib" by Shaykh Al-Islam Ibn Taymiyyah. As for the Adhkar that have been written by the Imams of Sufism, most of them contain unlawful invocations or they entail Shirk (associating others with Allah in His Divinity or worship), such as Tawassul (seeking to draw close to Allah through unlawful means) through the creatures and seeking their help besides Allah (Glorified and Exalted be He). Saying that it is not permissible to take invocations from books, but that they should be taken from a righteous person is a falsehood, because Adhkar are taken from the Qur'an and the authentic Books of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 24; Page No. 291)

**The first question of Fatwa no. 15923**

**Q 1: Is it permissible to use Misbahah (counting beads used when remembering Allah) for purposes other than making Tasbih (glorification of Allah)? I have heard that it is an act of Bid`ah (innovation in religion) to do so. Enlighten us!**

**A:** It is permissible to use Misbahah in counting Tasbih or Dhikr (Remembrance of Allah). However, it is better to count the number of Tasbih on one's fingers. It is considered an act of Bid'ah to think that using Misbahah is an act of Sunnah. Misbahah is associated with Sufi practices. On the other hand, there is nothing wrong in using Mibahah for purposes other than making Tasbih.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The second question of Fatwa no. 18853**

**Q 2: sometimes we say this Du`a' (supplication): "O Allah, we do not ask You to prevent our fate, but we ask You to make it mild for us." Is it permissible to say this Du`a'? We would like to know the answer in detail.**

**A:** This Du`a' was not reported from the Prophet (peace be upon him), so it is better not to say it. There are other better Du`a's such as, (I beseech You to make the consequences of Your decree good for me.) Narrated by Ahmad, Ibn Majah and the author of "Al-Mustadrak"

(Part No. 24; Page No. 292)

who ranked its Isnad (chain of narration) as Sahih (authentic). Abu Hurayrah (may Allah be pleased with him) also said, (The Messenger of Allah (peace be upon him) used to seek refuge in Allah from the pain of affliction, from becoming distressed, from evil ends and from being gloated over by enemies.) Sufyan, one of the narrators of the Hadith, said, "The Prophet (peace be upon him) mentioned three matters only in this Hadith, and I added one, but I cannot remember which one it is." Narrated by Al-Bukhari.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The second question of Fatwa no. 18960**

**Q 2: Some people say that one should count the number of Tasbih (glorification of Allah) on the fingers of the right hand only. Kindly benefit us in this regard!**

(Part No. 24; Page No. 293)

**Does one have to raise only the right hand or both hands upon making Qunut (supplication recited while standing after bowing in the last unit of Prayer)?**

**A:** It is best to count the number of Tasbih on the fingers of the right hand because the Prophet (peace be upon him) liked Tayamun (using the right hand in doing things). There is nothing wrong in counting Tasbih on the fingers of either hand.

As for raising the hands while making Du`a' (supplication), both hands are to be raised. This is based on the Hadith in which the Prophet is reported to have said: (Stretching his two hands towards the heavens) The Prophet is also reported to have done this while offering Salat-ul-Istisqa' (Prayer for rain).

May Allah grant us success! May peace and blessings be upon our prophet Muhammad, his family and Companions!

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## Tawbah

**The second question of Fatwa no. 4321**

**Q 2: is the way to Tawbah (repentance to Allah) open for people at any time, regardless of the types of misdeeds? A person may commit a sin that he fears to be disgraced with and later repents of this sin, observes Salah (prayer), Zakah (Obligatory Charity) and Sawm (Fast), and awfully regrets doing it. He spends the night crying and blaming himself and trying to escape from his anguished soul. However, he does not try to commit suicide to relieve himself from that disgrace, for he has strong faith in Allah and hopes that Allah will not expose his secret evils. Can the repentance of such a person be accepted? Is it possible that Allah will conceal his faults and not disgrace him by concealing what this person has done? Can he be sure of this?**

**A:** A person should be sincere in his Tawbah, even if it is from Shirk (associating others in worship with Allah), Zina (premarital sexual intercourse and/or adultery), murder or ill-gotten money, regretting it and returning the rights back to their owners, or asking their forgiveness, then following this by doing virtuous deeds, will make Tawbah acceptable by Allah. In addition, Allah will replace the bad deeds with good ones in the records of deeds. Allah (Exalted be He) says, describing the characteristics of His righteous servants, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.﴿



He (Exalted be He) also says, ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ , ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ He (May he be Exalted) confirmed the saying of Ya`qub (Jacob) to to his sons, ﴾and never give up hope of Allâh's Mercy. Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve.﴿ In addition, there are other Ayahs and Hadith to the same effect encouraging Tawbah and having hope in Allah's Mercy and Forgiveness. The door of Tawbah will always be open until the sun rises in the west, or until death.

Thus, whoever commits a sin should repent to Allah, regret their past deeds, return the rights back to their owners or acquire their forgiveness. They should also have great hope in Allah and seek His

Mercy, even in the case of major sins; Allah's Mercy is much more extensive and His Forgiveness is much more



all-encompassing. Furthermore, a person should avoid talking publicly about his misdeeds, hoping that Allah will conceal them and not expose them for Allah is the sole source of support.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The sixth question of Fatwa no. 3866**

**Q 6: If a Muslim desists from committing the sins they used to commit, what are the conditions that should be met for tawbah (repentance to Allah) to be accepted? what is your advice for those who commit sins, so that they might perform Tawbah before their death and not regretfully lose everything?**

**A:** First, they should perform sincere Tawbah, regret their past sins, and resolve not to commit them again. If it is a material thing, such as money, they should return the rights to their owners. If it is something that cannot be returned, they should ask them for forgiveness, supplicate to Allah for them and honor them.

Second, we recommend that they recite the Qur'an, the Hadiths of encouragement and admonition, remember the Hereafter and its terrors, befriend righteous people, and keep away from the those who do evil, so that they might perform Tawbah and Istighfar (seeking forgiveness from Allah), and refrain from sins they are tempted to commit.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The first question of Fatwa no. 11056**

**Q 1: is it permissible to say: "i make Tawbah (repentance to Allah) to Allah and His Messenger", or to say upon leaving someone: "i leave you in the protection of Allah and His Messenger", or to say: "Allah and His Messenger are sufficient for us" as a form of Dhikr (Remembrance of Allah)? Some people say that there is nothing wrong in that and argue with us about it. May Allah reward you with the best!**

**A:** As an act through which the Muslim draws near to Allah (Exalted be He), Tawbah has been encouraged by Allah (Glorified be He) in the Ayah (Qur'anic verse) which reads: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ In another Ayah Allah (Exalted be He) says, ﴾"And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.﴿ Tawbah should not be directed to any of Allah's creation, regardless of whether it is a near angel or a prophet. In the same way, Kifayah (seeking sufficiency) has to be sought only from Allah (Exalted be He). It is for this reason that Allah (Exalted be He) has praised the people of Tawhid (belief in the Oneness of Allah/ monotheism) who single Him out for being the sole source of Kifayah. Allah (Exalted be He) says, ﴾Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."﴿



They did not say: "Allah and His Messenger are sufficient for us". Commenting on the Ayah which reads: ﴾O Prophet (Muhammad صلى الله عليه وسلم)! Allâh is Sufficient for you and for the believers who follow you.﴿ Ibn Al-Qayyim (may Allah be Merciful with him) said: "Sufficiency here means that you (Muhammad) and your followers will not stand in need of any one other than Allah Who is the sole source of Kifayah to you." He quoted that this was the same view held by Shaykh-ul-Islam Ibn Taymiyyah. Ibn Al-Qayyim further considers it erroneous to interpret the Ayah as meaning "Allah and those believers who follow the Prophet are sufficient for him." Accounting for his argument, Ibn Al-Qayyim says that, like Tawakkul (putting one's trust in Allah), Taqwa (fearing Allah as He should be feared) and `Ibadah (worship), Kifayah is exclusive to Allah (Exalted be He) who says, ﴾And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.﴿ Here a distinction has been made between Kifayah and Ta'yid (granting support). While Kifayah has been made exclusive to Allah (Exalted be He), Ta'yid comes through Allah's Help together with the support of the believing servants. Allah (Exalted be He) praises the people of Tawhid (belief in the Oneness of Allah/ monotheism) who single Him out for being the sole source of Kifayah. In this regard Allah (Exalted be He) says, ﴾Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."﴿ They did not include the Messenger as another equal source of Kifayah with Allah (Exalted be He). Another Ayah which confirms that Allah (Exalted be He) is the only source of Kifayah reads:

﴾and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."﴿ Contemplating on this Ayah, you may notice that while Allah (Exalted be He) has made beside Him the Prophet as another source of endowing bounties upon His servants, He made Himself the only source of Kifayah in the same manner He made Himself the only source of Raghbah (beseeching Allah) as observed in the concluding words of the same Ayah: ﴾We implore Allâh (to enrich us)."﴿ In a similar Ayah Allah (Exalted be He) says, ﴾And to your Lord (Alone) turn (all your) intentions and hopes.﴿ Raghbah, Tawakkul, Tawbah and Kifayah have to be directed to Allah Alone like `Ibadah, Taqwa, Sujud (prostration), vows and oaths are directed to Him (Glorified be He).

It should be clear enough to state the prohibition of uttering such words as "I make Tawbah to Allah and the Messenger", or to say: "Allah and His Messenger are sufficient for us" or to bid someone farewell saying: "I leave you in the protection of Allah and His Messenger" as such utterances constitute an act of Shirk (associating others with Allah in His Divinity or worship). This is based on the Hadith narrated by Abu Dawud and Al-Tirmidhy ﴾on the authority of Ibn `Umar (may Allah be pleased with them both) that he used to say to the person who was to set out on a journey: "Draw near so that I may bid farewell to you as the Messenger of Allah (peace be upon hium) used to bid farewell to us. The Messenger of Allah (peace be upon him) used to say: "`Astaudi`ullaha dinaka, wa amanataka, wa khawatima `amalika' (I entrust Allah with your Din (religion), your trust and your last deeds)."﴿



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**The third question of Fatwa no. 7631**

**Q 3: A person used to earn a living illegally by teaching music and playing in night clubs and dancing halls. After a while he quit this job and returned to Allah in repentance. is it obligatory upon him to give up the money he earned through these unlawful means as a condition for his repentance? How could he dispose of this money? It is worth mentioning that he is willing to give it all away. Does it make a difference if he is ready or not to give up this money, and whether he is self-sufficient or not?**

**A:** If he was a disbeliever at the time of earning his living in this manner and then repented sincerely to Allah, Allah will forgive him and it is not necessary to get rid of the money he earned before his Islam. Allah (Exalted be He) states: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ If he was a Muslim at the time and then he repented to Allah, it is a pre-condition

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to get rid of these illegal gains by spending it in righteous ways as this is proof of his sincere repentance.

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**The fourth question of Fatwa no. 8864**

**Q 4: if a person commits many sins, evil deeds, and major sins and then they make sincere, true Tawbah (repentance to Allah), will they be called to account for what they did previously and punished in the Fire on the Day of Resurrection? There is an Ayah (Qur'anic verse) that says: "The one who repents from sin is like one who has not sinned."**

**A:** When a person makes sincere Tawbah from all their sins, and they are truthful about it, Allah will accept their Tawbah. Allah (Exalted be He) says: ﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴾ According to Ijma' (consensus of scholars), this Ayah was revealed about the repentant.

As for your saying, "There is an Ayah (Qur'anic verse) that says..." we need to correct you and point out that this is not an Ayah but an authentic Hadith reported from the Prophet (peace be upon him). It is obligatory on you to confirm anything that you say is from the Qur'an or the Sunnah before you quote it,

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so you do not say something about Allah or His Messenger (peace be upon him) that is not true.

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**Fatwa no. 14275**

**Q: I am fifteen years old and I have been performing the obligatory Salah (Prayer) regularly since I was ten years old. However, i want to make more Tawbah (repentance to Allah). How can i do so? Please tell me in detail about Tawbah as stated in the Qur'an.**

**A:** Tawbah is giving up sinning and disobeying Allah (Exalted be He) either by committing something which is Haram (prohibited) or by abandoning something which is Wajib (obligatory). The following are the conditions of Tawbah:

1. Abandoning the sin and giving it up.

2. Feeling remorse for the sins that a person has committed in the past.

3. Having a strong determination not to return to sin.

Furthermore, if a person's sin relates to taking others' properties unjustly by means of usurpation, theft, or deception; it will be Wajib on this person to give the other people their due rights or to request them to waive their rights. Any way, it is Wajib on every Muslim to make continuous sincere Tawbah from all minor and major sins for Allah (Exalted be He) says in Surah (Qur'anic chapter) Al-Tahrim: ﴾O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)﴿

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Also, Imam Muslim related on the authority of Al-Aghar Al-Muzany who said that the Messenger of Allah (peace be upon him) said: ﴾O people, repent to Allah and seek His forgiveness, for I repent one hundred times a day.﴿

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**Fatwa no. 14341**

**Q: I listened to a tape of an Islamic lecture by one of the shayks, who said that it is obligatory on Muslims to sit by themselves for an hour with their Lord to supplicate to Him and make Tawbah (repentance to Allah).**

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**and, if they cry and tears flow down during this time, they will know that allah has accepted their Tawbah, but if they do not cry, allah has not accepted it from them. Is this true? May Allah reward you with the best!**

**A:** Crying tears through fear and awe of Allah (Exalted be He) and reverential submission to Him is one of the characteristics of the faithful believers. Praising those who cry through fear of Him, Allah (Exalted be He) says: ﴾And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised.﴿ Also, it is authentically reported that the Prophet (peace be upon him) said, ﴾"There are two eyes that shall not be touched by the Fire: an eye that weeps through fear of Allah and an eye that spends the night guarding in the Cause of Allah."﴿

However, it is not a condition for the soundness of Tawbah to cry, the conditions are: giving up the sin, feeling regret for having committed it, and resolving never to return to it. Also, if the sin involved a violation of someone's right, their right has to be restored to them.

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**The second question of Fatwa no. 14398**

**Q 2: I frequently remember the sins I used to commit before I was guided, especially when I see the place where I used to commit the sin or the person with whom I committed it. This upsets me and makes me feel pain and regret. I wonder if my Tawbah (repentance to Allah) will erase my sins. I often remember my sins while I am performing Salah (Prayer).**

**A:** Anyone who makes sincere Tawbah to Allah, Allah promises to accept their Tawbah. Even better still, Allah, out of His Graciousness and Generosity, turns the sins into good deeds. Allah may (He be Exalted) says: ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾ (Surah Al-Furqan, 25:70) Allah also (Exalted be He) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ (Surah Ta-Ha, 20:82) Satan strives hard to seduce humans to make them fall into evil and sin. If the person escapes from the snares of Satan, and he see that they have turned to Allah,



he starts to cast doubts into their heart regarding the sincerity of their Tawbah and magnify their sin in their eyes, making them think that Allah will not forgive such sins, because they are too many and too grave. He makes them forget that Allah states Shirk (associating others with Allah in His Divinity or worship) to be the worst of all sins and the evilest of all misdeeds, and then He mentions the major sins, and promises to accept the Tawbah of anyone who turn to Him penitently and does righteous good deeds. If Satan does not find response, he starts to remind people of their past sins and misdeeds to make them feel sad. Allah (Exalted be He) says: ﴿Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.﴾ (Surah Al-Mujadalah, 58:10) Allah (may He be Exalted and Praised) orders His believing servants to seek His Refuge from Satan and describes him as "the retreating whisperer", because he whispers to people and then retreats and flees once a Muslim seeks refuge with Allah and seeks His Help. Allah (Exalted be He) says: ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ ﴿"The King of mankind -﴾ ﴿"The Ilâh (God) of mankind,﴾ ﴿"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).﴾ ﴿"Who whispers in the breasts of mankind.﴾ ﴿"Of jinn and men."﴾ So, you have to seek Allah's Refuge from Satan and perform a lot of Dhikr (remembrance of Allah) and Istighfar (seeking forgiveness from Allah). According to an authentic Hadith, the Messenger of Allah (peace be upon him) said, ﴾"Anyone who says: 'La ilaha illa Allahu wahdahu la sharika lahu lahul-mulku walahul-hamdu wa-huwa 'alakulli shay'in qadir (There is no deity except Allah, Alone, with no partner or associate; His is the Sovereignty and His is the Praise, and He is over all things Omnipotent),'

one hundred times every day, it will be equivalent for them to freeing ten slaves, and one hundred good deeds will be recorded for them, and one hundred bad deeds will be erased from them and it will be a protection for them against Satan on that day until evening comes. No one will come with anything better than it (on the Day of Resurrection), except for one who does more than this.”)

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Fatwa no. 16155

**Q: I am a fifty-nine year old man. I was terrified when I heard the Words of Allah (Exalted be He) saying (what means):** ﴾Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.﴿ ﴾And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;"﴿ **does committing a sin while knowing that it is a sin preclude Tawbah (repentance to Allah)? Please advise me and may Allah bless you!**

**A:** Commission of sin while knowing that it is a sin does not preclude Tawbah. The conditions for Tawbah are three: giving up the sin, feeling regret for having committed it, and resolving never to return to it.



If the sin involves a violation of someone's right, it is obligatory that it be returned or their forgiveness sought. To conclude, anyone who disobeys Allah is ignorant.

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**The second question of Fatwa no. 19045**

**Q 2: I returned in penitence to Allah and made Tawbah (repentance to Allah) of all my sins. I beg Allah for forgiveness! But I heard that it is necessary for the repentant ones to offer two Rak'ahs (units of Prayer) with deep concentration during which they experience no Waswasah (insinuating thoughts from Satan) and then to make Tawbah after this or during the Salah (Prayer). When I asked a brother of mine in Islam about this, he told me that Tawbah can be made without this; it can be done at any time and I do not have to perform Salah. What should I do? Please advise me and may Allah reward you with the best!**

**A:** Offering a two-Rak'ah prayer is not a condition of a valid Tawbah. The conditions of Tawbah include giving up the sin, resolving never to commit it again, regretting having committed it, and returning people's rights. May Allah accept your repentance and ours. However, anyone who performs ablution, offers two Rak'ahs and then expresses Tawbah to Allah (Exalted be He) by regretting past sins, giving them up, and sincerely resolving never to commit them again, their Tawbah is more perfect and more likely to be accepted, according to the authentically reported Hadith from Abu Bakr Al-Siddiq (may Allah be pleased with him), who said that the Prophet (peace be upon him) said: ("There is no person who commits a sin then performs ablution, performing it well,

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then offers two Rak'ahs and asks Allah for forgiveness, but Allah will forgive them.") (Related by Imam Ahmad in "Al-Musnad")

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**The first question of Fatwa no. 16784**

**Q 1: I have committed many sins, offenses, and acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and have made Tawbah (repentance to Allah), but I still commit them again.**

**A:** All praise be to Allah (Exalted be He) that He guided you to self-reckoning and Tawbah from your sins, may Allah bless you! Please beware and let not Satan and your self that is inclined to evil overcome you and pull you back to committing what Allah has prohibited. If you do this, you are reneging on your Tawbah, because the conditions of a true tawbah are that you should:

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1. Give up the sin.
2. Regret having committed it.
3. Resolve never to commit it again.

If you have made Tawbah from a sin that involves a violation of someone's rights, whether the wrong done was against their property, honor, or life, there is a fourth condition, which is that you should also ask the person to forgive you or give them back their rights. If the Tawbah is true, you will not be called to account for the sins you committed before it. It is obligatory on you to make Tawbah for the sins committed after it; whenever you commit a sin, you have to make Tawbah according to the aforementioned conditions.

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**The first question of Fatwa no. 20941**

**Q 1: what are the theoretical and practical ways to perform Tawbah (repentance to Allah) ?**

**A:** Tawbah is legislated as Wajib (obligatory) on those who commit sins that necessitate Tawbah, such as neglecting an obligatory act of worship or doing something that is Haram (prohibited). Tawbah is a Right of Allah and has three conditions: Regretting the sin, giving up the sin, and resolving never to commit it again. If the sin involves a violation of someone's rights, there is one more condition, which is that the right should be returned to its owner.



If the sin that has been committed, which violates someone's right, is of the type that is impossible to return, their forgiveness has to be sought. If this is not possible, Du'a' (supplication) should be made for them and money should be given as Sadaqah (voluntary charity) on their behalf.

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**The second question of Fatwa no. 6338**

**Q 2: what is the meaning of the Hadith of the Prophet (peace be upon him) that says:** ("If you had not sinned and asked for forgiveness, Allah would have brought other than you who would sin and ask for forgiveness.")

**A:** The Hadith you mentioned, with this wording is not authentic. The authentic wording of the Hadith is that the Prophet (peace be upon him) said, ("By the One in Whose Hand is my soul, if you did not sin, Allah would take you away and bring people who would sin, then would beg Allah for Forgiveness and He would forgive them.") (Related by Muslim on the authority of Abu Hurayrah who reported it from the Prophet [peace be upon him])

The meaning of this Hadith is that if humans did not commit sins,

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Allah would remove them from this life and bring other people who would commit sins and then seek His Forgiveness and He would forgive them. But the reality is that humans do commit sins and some of them do seek Allah's Forgiveness and He forgives them, which is why Allah lets them continue to exist.

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**Fatwa no. 12196**

**Q: The number of good deeds that I used to perform have decreased after my traveling to another country, for I no longer listen to religious lectures or sermons, as I live far from the city. If leave this job, I will not find another, so I am forced to stay in this job, due to my difficult circumstances and financial situation. I have decided that, after my financial situation improves and I have repaid my debts, I will return to my country and make Tawbah (repentance to Allah).**

**A:** If the work that you mentioned is keeping you from performing the Faridah (obligatory acts), there is no good in it and it is not permissible for you to stay in a job that hinders you from performing the obligatory acts of worship. However, if the shortcoming is in the Nawafil (supererogatory acts of worship), you should do your best to do as much of them as you can and there will be no sin on you in this case.

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Fatwa no. 7983

**Q: More than three years ago, Allah guided me to the right path after I was astray. I felt the light and sweetness of Iman (Faith) in my heart, but I made light of some matters, such as sitting with friends who were not very religiously committed. They used to talk about lots of things, some of which involved sins, but I did not recognize the danger of sitting with them until I found myself talking in the same way, even about the Din (religion). But Allah guided me and I distanced myself from these gatherings. For about one year now I have been careful about what I say so as not to say anything that could ruin me. Most of the time, I have been able to overcome my desire to take part in futile talk and joining people in their nonsense, but I have committed a sin that I ask Allah (Glorified and Exalted be He) to forgive. One of my friends invited me to have a cold drink with him. I found myself saying: "Then when you have taken a decision, put your trust in Allah," due to not being aware that it was an Ayah (verse) from the Qur'an. I am afraid that my words will be considered as Ta'wil (allegorical interpretation) of the Ayah. We Egyptians usually say: "`Azmak (I am inviting you)" when we invite someone to dinner, for a drink, or suchlike, whereas the word "Azamt (to take a decision)" in the Ayah means that if you resolve to do something, then place your trust in Allah and go for it.**

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**My tongue was tempted by Satan and I quoted the Ayah, despite my hesitancy when I was saying it. But before I had completed the Ayah, I regretted it deeply, and also afterwards, even though it all happened unintentionally as a play on words. I was not intentionally giving allegorical interpretation and I seek refuge with Allah from that. This happened more than two months ago, but I heard a tape by Shaykh Abdul-Hamid Kishk, in which he declared the one who mocks or plays with the Ayahs of Allah (Glorified and Exalted be He) to be a Kafir (disbeliever). All this cast fear into my heart and I fear that I have become one of those he was talking about. I now live in fear and anxiety that I have fallen into that which Allah has forbidden. I assure Your Eminence that my words were an unintentional automatic response and I could not hold my tongue. I have made the intention to perform Hajj - with the Permission of Allah - hoping to make Tawbah (repentance to Allah) of all my sins and resolving never to commit them again. What is your opinion on the slip of my tongue? will my Hajj be a Kaffarah (expiation) for this sin? May Allah reward you with the best!**

**A:** First: All praise be to Allah that He guided you to the good, threw the light of Iman into your heart, and helped you avoid evil, evil doers, and their bad company. We hope that Allah will make you steadfast on this and bless you with much success and guidance.

Second: If, as you mentioned, these words came out of your mouth unintentionally without you meaning to recite the Qur'an, and that you regret it and have repented to Allah, there is no sin or blame on you.

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We ask Allah to forgive you and us.

Third: If you have not yet gone on Hajj to the Sacred House of Allah and you are physically and financially able to perform this Faridah (obligatory act), you must perform it, because it is one of the Pillars of Islam. In this way you will reap recompense and much Thawab (reward from Allah) and draw closer to Allah, and He will forgive you your sins out of His Grace and Bounty.

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**The fourth question of Fatwa no. 2235**

**Q 4: The Messenger of Allah (peace be upon him) said,** (A bankrupt person is a person who will come on the Day of Resurrection as he would have exhausted his funds of virtues, since he treated others unjustly and abused others...) **what is the ruling on someone who repents to Allah but is unable to return these rights to their owners because of his poverty?**

**A:** The basic principle concerning the rights of people is that they are not pardoned by Tawbah alone, unless the usurped rights are restored to the right-holders or the latter willingly forgive the wrongdoer. When he performs sincere Tawbah and is unable to restore the rights of people because of his poverty or ignorance of the ruling on this matter, Allah accepts his Tawbah and pleases the right-holder on the Day of Resurrection with what He likes. Whenever it is possible in the worldly life for the oppressor to restore the rights or ask the right-holder's forgiveness,

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he is obliged to do so, and his Tawbah is not acceptable unless he does so. Allah says, (And all of you beg Allâh to forgive you all, O believers, that you may be successful) and (So keep your duty to Allâh and fear Him as much as you can)

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**The third question of Fatwa no. 5690**

**Q 3: What is the ruling on a woman who slapped her cheeks during Ramadan while fasting, and then came back to her senses and immediately asked for allah's Forgiveness?**

**A:** If the case is as you have mentioned, we ask Allah to forgive her and accept her repentance. There is nothing else she should do other than what she did.

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**The first question of Fatwa no. 20783**

**Q 1: during Jumu`ah (Friday) Prayer, I heard the Khatib (preacher) say "The servant knows when Allah forgives him," is this right and how is this possible?**

**A:** The Muslim repents to Allah and hopes for acceptance of his repentance and forgiveness of his sins, for Allah (Exalted be He) says, (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.) However, no Muslim should claim their being quite sure that Allah has forgiven them except with proof from the Qur'an and Sunnah. As for this Khatib's saying, it is baseless.

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**The third question of Fatwa no. 3025**

**Q 3: what is the ruling on someone who repents then returns to the same sin again later on?**

**A:** If someone repents sincerely of the sin, gives it up and regrets it, but Satan and his own evil instincts overpower him into sinning again, this will not undo his repentance. He should repent of

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sinning again as well as avoid the means leading to sins.

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**The second question of Fatwa no. 7825**

**Q 2: what is the ruling on someone who goes back and forth between sin and repentance? Thank you.**

**A:** If that person seeks Allah's Forgiveness, turns to Him in sincere repentance and abandons that sin, Allah will forgive him. If he later returns to sin but after that seeks Allah's Forgiveness, turns to Him in sincere repentance and abandons the sin again, Allah will forgive him and so forth and so on. As long as there is sincere repentance, the results of misdeeds will be remitted. Allah (Exalted be He) says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ He also says, ﴾verily, your Lord is of Vast Forgiveness.﴿

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**The second question of Fatwa no. 2307**

**Q 2: I am a single man who used to commit Zina (premarital sexual intercourse) and play cards. One day, I thought and intended to repent. I prayed two Rak`ahs in a Masjid (mosque) then I beseeched Allah to accept my repentance. However, later when I saw my friends playing cards before me, Satan - I seek refuge with Allah for him - overcame me and I played with them. I broke my repentance to Allah and played cards again. As for Zina, I have not committed it until now and I will never commit it again, Allah willing. By the favor and bounty of Allah, I made up my mind to renew my repentance concerning playing cards which I previously broke with Allah. Indeed, I renewed my repentance, so what is the Kaffarah (expiation) of breaking repentance? Is it possible to renew repentance after breaking it? Kindly advise. May Allah reward you. It is worth mentioning that I feel terrible and am troubled about breaking my repentance.**

**A:** Acceptance of repentance has three conditions: 1- To admit guilt. 2- To repent from the sin. 3- To resolve never to repeat it again. If repentance is made due to the rights of individuals, a fourth conditions must be fulfilled which is to ask the individual forgiveness if it is impossible to return it to him. However, if it is returnable, one must return it unless the owner waives his right.

The repentance you made is of the first kind,



so if the aforementioned conditions are fulfilled, repentance is valid. You must repent from returning to playing cards and seek Allah's forgiveness for the breach; Allah (Glorified and Exalted be He) is Forgiving and Merciful.

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Fatwa no. 6254

**Q: When I was young, I used to follow the teachings of Islam. I used to offer Salah (Prayer) and perform the rest of the Pillars of Islam. When I obtained my intermediate degree, I joined the air force and was sent on a mission to the United States of America. When I arrived in the United States, I found that everything is different from our Islamic countries and Islamic teachings. I followed the wrong path and committed many sins. After a period of time, I stopped and returned to my country but I was not adhering to the Pillars of Islam. I returned to the right path, but sometimes I deviated. Thanks to Allah, I am now on the right path and I am afraid of Allah's punishment although I seek His forgiveness. Please, advise me.**

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**What is the way I should follow so that I will not deviate again from the teachings of the Islamic Shari`ah (Islamic law)? May Allah reward you!**

**A: Firstly,** you have to know that sincere and acceptable repentance that changes sins into good deeds should fulfill the following conditions: sincerity, abandoning sins, regret, and determination not to commit them again. Moreover, you must give back people's rights if possible. If all the previous points are met, we hope that Allah will forgive all your past sins.

Secondly, a person should adhere to Islamic law and obey the commands of Allah and His Messenger, abstaining from what they have prohibited, seeking Allah's reward, and fearing His punishment. A person should increase supererogatory acts of worship such as: Salah (Prayer), Sadaqah (voluntary charity), reciting Qur'an, and avoiding bad company. May Allah grant us Istiqamah (integrity) and allow us to die while He is pleased with us. He, may He be Glorified and Exalted, is the Best Disposer of our affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 3147**

**Q 2: a man promised allah (Exalted be He) that he would not do any Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect); he fulfilled his promise for three months but then he broke it. What is the ruling on this? Does this man have to make any Kaffarah (expiation)? Can his Tawbah (repentance to Allah) be accepted?**

**A:** If the reality is exactly as what is mentioned in the question that this man promised Allah (Exalted be He) not to commit a Munkar then he did so; committing a Munkar is considered a sin and not fulfilling the concerned promise is another one. Thus, the person in question has to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). He has to follow his bad deeds by good ones. He has to perform the congregational Salah regularly, recite the Qur'an, give Sadaqah (voluntary charity) and keep the ties of kinship so that hopefully Allah (Exalted be He) will accept his Tawbah and forgive his sins. The person in question is not required to make any Kaffarah but he should not return to the same sin again.

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**The second question of Fatwa no. 18857**

**Q 2: Our respectable Shaykh, I am a young man exhibiting no religious reverence. I would be grateful if you would give me advice as I find no good company around me that can help me be obedient to Allah. Since I was not taught how to be obedient to Allah, I commit a lot of sins. What should I do? May Allah bless you for it!**

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**A:** You have to sincerely turn to Allah in repentance from the sins you commit. You have to know that Allah forgives whoever turns to Him in repentance. Secondly, you have to perform the Five Obligatory Prayers regularly and perform supererogatory prayers as much as you can. This is because Allay (Exalted be He) says, ﴾And perform As-Salât (Iqâmat-as-Salât ), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3404

**Q: Dear Shaykh, I spent five years being rebellious. Satan humiliated me and insinuated to me before Allah guided me to His Right Path. During this long period, I did not offer the Salah (prayer) or observe the Sawm (fasting). In fact, I used to do all the things that Allah has forbidden us to do, even during the sacred month of Ramadan, such as drinking, going with women, and other things like that. Yet Allah guides whomever He wills and accepts whomever He wishes in His Mercy. I have repented to Allah this year, two weeks before Ramadan and I have resolved**

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**to make up for those five months, but how? I do not know, because the matter seems greater than a Kaffarah (expiation) of feeding the poor. I would like you to clarify the matter to me and explain what I have to do to make up for those missed months, bearing in mind what I used to do. If it is obligatory on me to make up for this missed time, how should I do it? Should I fast for five consecutive months and feed the poor or should I fast on alternate months? How many poor people should I feed? This is my problem and I hope you can find a light to clarify my way so that I can stick to the Right Path leading to Allah until the Day of Resurrection. May Allah reward you greatly for benefiting us.**

**A:** The approved opinion of the scholars is that deliberately abandoning the performance of Salah is considered as an act of major Kufr (major form of disbelief), which puts someone outside the pale of Islam. If the person who abandoned the Salah repents to Allah, it is not obligatory on them to make up for the missed Salah nor for the days they did not fast in Ramadan. There is no obligatory Kaffarah for the misdeeds they committed during that period. The person just has to be sincere in their repentance to Allah, Who says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ He also says: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive﴿

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﴾the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ The reality of Tawbah (repentance to Allah) is that someone should regret the past misdeeds they have committed, that they should abandon them totally, and that they should sincerely intend not to do them again, in addition to paying back people's rights.

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Fatwa no. 17451

**Q: I am a young man from Algeria. I am highly educated and love reading books. The hobby of reading books caused me to correspond with some Christian radio stations. After long correspondence with such radio stations and the presents they sent me, I embraced Christianity. I took some Christians living in foreign countries such as Germany, France, Sweden, Switzerland, and America in particular, as friends. I was fully convinced with this religion. I became a full Christian. I began to call some of my friends**

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**to this religion. Like me, they began to correspond with such radio stations and such foreign friends. One day I read a magazine on Islam and Christianity, a matter that caused me to return to Islam. It is worth mentioning that I abandoned Christianity forever. Dear respectable shaykh, this is a summary of my story with Christianity. Corresponding with you, I want to find an answer to the following questions: What should I do with regards to the presents I received from the Christian radio stations? Will Allah pardon me as I am fully sorry for what I have done? Some preachers said to me, "Allah will not forgive you as you abandoned Islam." As a result, I lead a miserable life which only Allah knows. I frequently observe supererogatory Sawm (Fast) and perform supererogatory prayer. I lead a miserable life as I fear that Allah may punish me and cause me to die as a disbeliever.**

**A:** All praise be to Allah Who guided you to repentance from apostasy from Islam. We ask Allah to make us adhere to the religion of Islam. We ask Allah to accept your repentance, as Allah (Glorified be He) ordered us to turn to Allah in repentance for the sins we commit and promised to accept our repentance. Allah (Exalted be He) says, ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ Also, the Prophet (may peace be upon him) said, ﴾Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it.﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾He who repents from his sins is like a person who did not commit a sin.﴿ repentance is accepted from the sinner, the disbeliever and the apostate if

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they sincerely turn to Allah in repentance. Allah (Exalted be He) says, ﴾And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.﴿ Allah (Exalted be He) says, ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ Scholars unanimously agreed that this noble Ayah (Qur'anic verse) was revealed with regard to those who turn to Allah in repentance from their sins. Those who told you that your repentance is not accepted are mistaken and release Fatwas without knowledge. In addition, we advise you to stay away from all the means leading to trials and temptation. Also, you have to avoid those calling to aberrance. Moreover, you have to do much good deeds and learn

useful knowledge. Allah is the One Who guides to the Straight Way!

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Fatwa no. 6388

**Q: I am a Muslim girl. When I was in the first year of the university stage, I had no religious knowledge as I was introvert. Suddenly I found a way through which I was asked to do the acts of worship. I had little knowledge about my religion, which is**

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**Islam. I began to establish the acts of worship strictly, following all the teachings of Islam. I observed the Islamic code of dress. Also, I would perform the obligatory five prayers at their fixed times. In addition, I performed supererogatory prayers and recited the Glorious Qur'an all the time. I would supplicate to Allah and praise Him continuously. What happened then? Suddenly, my religious reverence turned into a mirage. I began to abandon the Islamic code of dress and the recitation of the Glorious Qur'an. The copy of the Glorious Qur'an was no more than an item of furniture in my house. In addition, lowering my gaze and voice as well as acting shyly found no place in my life. I began to talk to men and women like other girls my age. Also, I did not perform the five obligatory prayers regularly. I would say that since I did not lower my gaze or establish the acts of worship like other people, establishment of prayers would be meaningless. I fear that I might get married to a man exhibiting no religious reverence and performing no acts of worship. Now I am in the fourth year of the university stage. When I pass my final exams, I will work as a teacher of science. I fear the future. I do not know how to start my practical life. I fear to lead a strict religious life and then be unable to continue such a life. It is worth mentioning that I am confused about my life in general. I would be grateful if you could show me what I should do and how I can start my practical life. Also, I want to know how I can deal with people and how I can resist my love to worldly pleasures though I am an ordinary girl. On drawing a comparison between what I do and what others do, I find that I do nothing but wear the Islamic dress, but my heart has nothing**

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**to protect it from the worldly pleasures and endless desires. I would be grateful if you could guide me to the right path.**

**A:** You have to turn to Allah in repentance for missing some prayers and committing some sins by regretting what you have done and determining not to do such sins again. Also, you have to be moderate with regard to the acts of worship you establish by doing the obligatory and supererogatory acts of worship and avoiding the prohibited and dislikeable acts. Beware of exceeding the moderate bounds of worship. Also, you should not neglect the obligatory acts of worship, otherwise you will be doomed. You have to follow a moderate way in establishing the acts of worship. Also, you have to recite the Glorious Qur'an as much as you can and contemplate its meanings. You should follow the ordinances of the Glorious Qur'an and avoid the practices it forbids. As for worldly pleasures such as food and dress, you can enjoy such pleasures as long as they are lawful. This is because Allah (Glorified be He) says, ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by

extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).)

On the other hand, you have to treat other women and unmarriageable male relatives well by exchanging the greetings of Islam and talking tenderly to them as well as adopting good manners while dealing with them. Also, you should seek to get married to a pious and honest man who observes the establishment of the acts of worship and is known for good treatment and truthfulness among people. May Allah guide you to the right path!

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**The second question of Fatwa no. 16484**

**Q 2: what are the deeds that expiate the sins of a person who does not pray?**

**A:** A person who is Mukallaf (person meeting the conditions to be held legally accountable for their actions) and abandons Salah (Prayer) deliberately is regarded a disbeliever and apostate. Nothing can expiate such a sin except sincere repentance and establishment of Salah. This is because the Prophet (may peace be upon him) said, ﴾Abandonment of Salah makes a Muslim in the rank of disbelievers and Mushrik (one who associates others with Allah in His Divinity or worship).﴿ Allah (Exalted be He) says, ﴾But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5521

**Q: I have a bad record of sins such as abandonment of Salah (Prayer) and disobedience to Allah. I have wronged**

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**a lot of people and usurped their rights. Three years ago I turned to Allah in repentance from such sins. I no longer commit such sins. All praise be to Allah that I now establish Salah at their due times, but my conscience causes me to feel worried and uneasy all the time. Such a state results from my feeling that I usurped some people's rights even though they were few. I want to find a way to pay back the rights of those people. I have actually given some of my money in charity, but I have not got enough money to pay back all such rights. I would like to turn to Allah in repentance for usurping people's rights and expiate for what I have done. Also, I want to prevent myself from usurping others' rights and committing such dirty acts as much as possible. Therefore, I ask Your Eminence to send me a written document explaining these points to my address written on the envelope. May Allah bless you for it!**

**A: First:** We ask Allah (Glorified be He) to accept your repentance and substitute your virtues for your vices, as Allah (Exalted be He) says, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ Allah also says, ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾

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**Second:** As for the question of the money you gained illegally, you can turn to Allah in repentance if such money is not owned by a particular person. If this money is owned by a particular person, you have to repay the money to this person or ask them to forgive you. With regard to the money whose owners you do not know, you can give it as charity with the intention of granting the reward of such charity to the owners of the money.

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**Fatwa no. 8327**

**Q: I committed a lot of sins which allah (Exalted be He) and His Messenger (peace be upon him) forbade us to do. I then turned to allah in repentance from such sins. Is true repentance enough for committing many sins?**

**A:** If you have turned to Allah in repentance by abandoning sins and feeling regret for the sins you committed as well as determining not to commit such sins again and giving rights back to their owners if you wronged any, your repentance will be enough In sha'a-Allah (if Allah wills). Allah (Exalted be He) says, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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**Fatwa no. 8495**

**Q: I am a nineteen year old man. All praise be to Allah that my parents are well. They are still alive. I had led a happy life before I reached the age of puberty. When I reached the life stage known as adolescence, my life changed completely. It is a fact that I disobeyed Allah a lot by abandoning Salah (Prayer), not observing Sawm (Fast), breaching of faith and taking untruthful oaths. I forgot that there will be a day of recompense. Also, I was unkind to my parents and used to insult them. Satan led me to forget the Ayah (Qur'anic verse) in which Allah says about parents,** ﴾say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿

**I write to you and want to turn to Allah in repentance to forgive me and be merciful to me. Also, I want to tell you that my parents**

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**always speak well of my elder brother before people, while they speak ill of me. They always insult me and beat me before other people including my friends and enemies. They still adopt a traditional style of life. They have no intention of developing their way of dealing with me or to respect me. Now I am like an animal that no one shows deferential regard for. I tried to be kind to my parents, but I failed to do so. This is because my parents always insult me as I am the youngest member of the family. It is a fact that I cannot repay their favors upon me. I hope you can find a solution to my problem as quickly as possible.**

**A: First:** We advise you to turn to Allah in repentance by feeling regret for the sins you have committed, determining not to commit such sins again as well as doing many good deeds. This is because good deeds remove the evil ones. Allah (Exalted be He) says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ He also says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

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Second: We advise you to be kind to your parents no matter how much they harm you. This is because being kind to them and obeying them results in their satisfaction and thus Allah's satisfaction. It is mentioned in a Prophetic Hadith, ﴾He will please Allah he who pleases his parents; and he will suffer the anger of Allah whoever angers his parents.﴿ It is worth mentioning that if you turn to Allah in repentance, follow the teachings of Islam, do good deeds and avoid evil acts, your

parents and other people will definitely love you. Allah (Exalted be He) says, ﴾Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers).﴿

May Allah guide us and you to have sincere repentance that may be a reason for gaining Allah's Pleasure and best reward as He is All-Hearing and Oft-Responsive!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**Fatwa no. 8551**

**Q: I am an employee in a public establishment. I want to have**

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**my own business, but my country's law does not allow people to have two jobs and in order to get a commercial register, I said I am jobless; did I tell a lie? It is worth mentioning that the Islamic law does not prevent a person from having two jobs at the same time since such jobs are lawful. It is a fact that the man-made law prohibits some lawful practices, so I think we can lie regarding such practices when necessary.**

**A:** If the reality is as you have mentioned, you told a lie for which you should turn to Allah in repentance. This is because obedience to the ruler is necessary with regards to such matters.

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Fatwa no. 8135

**Q: I watched an Islamic seminar on television run by some scholars on due rights. One of the scholars said that a Muslim has to bring such due right to light. Another said that a Muslim has to give a secret reward for such due right. They both differed on that point. I began to call myself to account as I am going to perform Hajj next year. When I was young, I owed a person something. I went to such person to give him some money and swore that he would take the money and brought such due right to light, but he refused to take the money and forgave me. He swore that he would not take any money. Give me the Fatwa on what I can do with such money, may Allah reward you with the best! Also, I have heard some**



**Prophetic Hadith in which Allah's Messenger (peace be upon him) said, "Due rights delay Allah's pardon on the Day of `Arafah (9th of Dhul-Hijjah)." Is this right? It is worth mentioning that I said to the one against whom I did an act of injustice, "I am ready to give you more money if such money is little."**

**A: First:** paying back due rights and seeking forgiveness for the wrong doings one committed is obligatory immediately, as this is not confined to the time before the performance of Hajj or any other act of worship.

**Second:** If the reality is as you have mentioned, that you took an oath that he would take the money and he refused to take it, you have to offer a Kaffarah (expiation) for a broken oath by feeding ten poor persons, clothing them, or setting free a believing slave. If you cannot afford that, you can observe Sawm (Fast) for three days.

**Third:** It is better for you to give the due rights, whose owner refused to take, as charity with the intention of granting its reward to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The fourth question of Fatwa no. 16063**

**Q: Is there repentance for major sins? How can one repent as regards major sins and vile deeds? If I committed a major sin or a vile deed and then repented and gave it up, would my repentance be accepted or not?**

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**A:** repentance is accepted for both minor and major sins such as polytheism, disbelief, and taking a life unjustly. This is because Allah (Exalted be He) states: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ Allah (Exalted be He) also states: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ Scholars unanimously agree that the Ayah (Qur'anic verse) mentioned above was revealed for those who repent of their sins. The Prophet (peace be upon him) stated: ﴾Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it.﴿ Three conditions must be fulfilled for repentance to be accepted:

**First:** Giving up the sin as a form of fearing Allah and glorifying Him

**Second:** Resolving not to commit such sin again

**Third:** Feeling regret for what one had done

If the sin is oppression of another, the person's right must be returned and the sinner must ask his forgiveness. If one has backbitten another and one cannot ask a person to forgive him, one has to repent of such sin and speak well of the person whom he had previously backbitten.

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**The first question of Fatwa no. 4271**

**Q 1: May Allah reward you, give us the ruling on a man who committed fornication and then repented, but he could not continue his repentance and committed the same sin again. When he got married, he felt no inclination to this sin as before. He wants to renew repentance, but does not know whether his repentance will be accepted or not.**

**A:** Whoever fornicates and then repents, but falters and sins again, and later feels no inclination to repeat this sin after having got married, his repentance will be accepted when he fulfills the conditions of repentance. it is Allah's right that three conditions be fulfilled: admitting the sin one committed, feeling regret for what one did as a form of glorifying Allah and worshiping Him sincerely, and finally resolving not to repeat the sin again. On the other hand, conditions of repentance are four as regards people's rights: the three conditions mentioned above and the fourth is giving back the rights of people if possible and asking their forgiveness and pardon. We remind you of Allah's Statement: ﴿O you who believe! Turn to Allâh with sincere repentance!﴾ This Ayah is from Surah Al-Tahrim. Allah (Exalted be He) also states:



﴿they invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5984

**Q: I am a young twenty four year old man. I am married with one child. Nine years before my marriage, I used to commit a lot of sins. May Allah save us from such sins! I would have sex with women, children, and animals. May Allah save us from disbelief! I repented from these sins twice, but would commit them again. When I got married, I gave up such sins completely. My question is: Is there repentance from the sins I committed or not? Please note that I have not performed Hajj or `Umrah. I am awfully afraid of Allah, the Lord of the worlds. Every night I shiver out of fear.**

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**I want to perform Hajj In sha'a-Allah (if Allah wills). I would like Your Honor to give me the ruling on my question. May Allah bless you for it! Will my repentance of such sins be accepted or not? I used to do these things out of ignorance and the Devil's temptation. Give us the ruling on this question, may Allah reward you!**

the gate of repentance is wide open for anyone who repents to Allah before they die. If one repents as he is about to die, his repentance will not be accepted. Allah (Exalted be He) states: ﴾And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.﴿

Allah (Glorified be He) asks His sinful slaves and other people to turn to Him with sincere repentance. Allah shows people that He forgives all sins however many they are, as He (Exalted be He) states: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ Allah (Exalted be He) states: ﴾And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.﴿ Allah (Exalted be He) also says: ﴾And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.﴿

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It was authentically reported that a killer's repentance is accepted, as it was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that Abu Sa`id (may Allah be pleased with him) said: ﴾The Messenger of Allah (peace be upon him) said: There was a man before you who had killed ninety-nine persons and then made an inquiry about the most learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the most learned person of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to the worship of Allah, so worship Allah with

them, and do not come back to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him, and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy said: This man has come as a penitent and remorseful to Allah and the angels of torment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn nearer. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of him.) The wording of this Hadith



is as related by Muslim.

If a Muslim turns to Allah with sincere repentance, fulfilling the conditions of repentance including abandoning the sin, felling regret for what one did, resolving not to repeat the sin again and returning the rights of those whom were wronged asking them to pardon him, Allah will accept such repentance. Moreover, one should increase one's act's of obedience such as supererogatory prayers, charity, supererogatory fasting and other good deeds so that Allah changes one's sins into good deeds. This He has promised after stressing punishment for those who commit major sins such as polytheism, killing with no just cause, and adultery, excluding those who repent of such major sins. Allah (Exalted be He) states: (Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.) May Allah guide you to turn to Him with sincere repentance!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The fifth question of Fatwa no. 9643**

**Q 5: If a man forced himself on a woman then married her after she gave birth to his child, would the marriage be considered repentance?**

**A:** Marrying her only is not considered repentance. One should turn to Allah with sincere repentance through feeling regret for fornicating and determining not to ever repeat this again. In the case where one repents in such a way and then marries the woman after one menstruation or after she gives birth to her child if she became pregnant, concluding such marriage through the woman's Waliy (a legally accountable person acting for a woman seeking marriage) with a dower and after asking her consent, the marriage contract would be valid and she would become his wife.

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Fatwa no. 9769

**Q:** A friend of mine is older than me and is dear to my heart. He has a young daughter. I am a religious person and well-versed in Islamic law. I have a long beard and wear a short garment as a way to seek Allah's pleasure. I used to visit my friend a lot, as I regard him as a brother. However, his daughter was attracted to me and would attempt to get close to me and entice me. I tried to keep away from her, but could not.

She held my hands and so did I more than once.



She told me that she could not live without me. Then, I was sorry for doing this and kept away from her. I feel I betrayed my friend as regards his daughter and his household though it was she who encouraged me to do so. I keep away from her and I visit them once a month lest my friend should feel I am boycotting him. However, I find my eyes staring at her all the time. Please show me the following points:

1- What is the juristic ruling on what I have done?

2- What is the Kaffarah (expiation) for what I have done as regards the betrayal of my friend concerning holding his daughter's hands more than once and talking to her as well as not lowering my eyes on visiting them?

Moreover, I would like Your Honor to show me the cure for my problem. I want to know whether such act will be disclosed on the Day of Resurrection though Allah veiled such sin for me in the life of this world.

**A:** you should repent, seek forgiveness and be kind to the girl's family whom you wronged and betrayed regarding their daughter. We advise you to shun the sources of temptation and seduction. We ask Allah to veil you in the Hereafter as He has done in the life of this world.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12080

**Q: I pledged to Allah (Glorified be He) that I would never commit adultery again, whatever the situation, even if women were to attempt to entice and seduce me. They send messengers to arrange meetings, but I refuse to do so to abide by my pledge to Allah and because I fear Allah Alone. One night while I was walking along the street, a relative and neighbor of mine called me and invited me into her house. I did not know what she intended to do, but she opened the sitting room and asked me to enter and there I found the woman I had divorced two months earlier. The marriage was based on mutual love, but it ended due to my family's anger with me for marrying this woman. She has not married yet, and said she still has the desire to become my wife again. In brief, the lady of the house left us alone in the sitting room where we talked and she asked me to take her back in marriage. She said she loves none but me and asked that I went against my family who object to the marriage for unjustified reasons, or to let her marry another man. During this conversation, I played with her, embraced her and kissed her to the point that I ejected semen inside my clothes. As a result, I am now very perplexed and worried as I took a pledge not to commit this sin again, but I broke my promise. Nothing concerns me, except my pledge to Allah.**



**My question is: Your Honor, have I fornicated after pledging never to behave this way again?**

**I impatiently await your reply. May Allah reward you! I would be grateful if you could supplicate Allah for me to be able to fulfill my pledge, as the supplication of the righteous like you is accepted.**

**A:** You should praise Allah for saving you from shameful acts, seek the company of the righteous, and increase your acts of obedience to Allah like prayer, fasting, charity, Hajj, `Umrah, and remembrance of Allah (Glorified and Exalted be He). Also, you must avoid sitting with evil and corrupt people. As regards to your sitting with the woman you had divorced, embracing her and kissing her, it is a major sin for which you must seek Allah's forgiveness. May Allah guide you and us to sincere repentance and to do what pleases Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7803

**Q: There is no doubt that the people of Lot committed one of the most abominable acts, which is homosexuality. Will the repentance offered by one who commits homosexuality be accepted without the Had (ordained punishment for violating Allah's Law) fixed for homosexuality being imposed on him? Is the administering of the Had prescribed for homosexuality a condition for sincere repentance? One who commits homosexuality is regarded as a Fasiq (someone flagrantly violating Islamic law), does repentance wipe out such description? Can one who commits**

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**this major sin, or other major sins, be of those who fear Allah? What can a person committing such sin do if his country does not establish the Hudud fixed by Allah? What can a person do if he has been involved in this perverse behavior since childhood and he is twenty years old now? What is the appropriate Had for the abominable sin of homosexuality, especially for those who sometimes take a passive role and sometimes a positive role in this act? Is it right that, as said by some sheikhs, the penalty for homosexuality is up to the ruler as no penalty for such sin has been reported from the Prophet (may peace be upon him), and the Four Righteous Caliphs had not fixed the same penalty for such abominable act? Give us the ruling on this question may Allah bless you and preserve you on the right path!**

**A: First:** All Muslims unanimously agree that homosexuality is one of the major sins which Allah (Exalted be He) has forbidden, as Allah states in the Noble Qur'an: ("Go you in unto the males of the 'Alamîn (mankind),) ("And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!") This affirms that it is abominable to leave what is lawful to you in order to commit what is unlawful to you. It was related by Al-Tirmidhi, Al-Nasa'i, and Ibn Hibban in his Sahih (Authentic book of Hadiths) that the Prophet (may peace be upon him) stated: ("Allah will not look at a man who engages in sexual intercourse with a man or a woman through the anus.") .

**Second:** The door to repentance will remain wide open to all sinners including the disbelievers until the sun rises in the west. as for the conditions for repentance as regards allah's Rights, they are as follows:

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Giving up the sin, feeling regret for the sin, and resolving not to commit it again. It is worth mentioning that the establishment of the Had is not a condition for repentance. This is because Allah (Exalted be He) states: (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.) He also states: (Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.)

**Third:** A person who commits a sin should hide his sin and never disclose it. Moreover, he must seek

Allah's forgiveness and turn to Allah with sincere repentance. This is because it was related by Al-Hakim and Al-Bayhaqi that the Prophet (may peace be upon him) stated: (O People! The time has come for you to avoid the ugly things which Allah prohibited. Whoever has had any of these ugly things befall him should cover them up with the veil of Allah. Whoever reveals to us his wrong action, we perform what is in the Book of Allah against him.) It was mentioned by Al-Dhahabi that the fundamental meaning of this Hadith is also mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

As for the legal Had prescribed for such crime or sin, it is up to the ruler who takes into account the case and the surrounding conditions.

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Fatwa no. 7989

Q: I am a young eighteen year old Muslim from an Arab country, which is not important to mention. My problem lies in the fact that the act of homosexuality was performed against me. this abominable act of the people of Lot was done against me before I reached the age of puberty by a relative of mine. All praise be to Allah that I have been raised according to the teachings of Islam under the auspices of my parents who are pious, although none can verify this but Allah. I know that the Had (ordained punishment for violating Allah's Law) fixed for homosexuality is execution; however, none but Allah knows that I was wronged and molested. The reason I now live in Britain is that I have been successful in my studies, so I have been sent abroad by my government after completing my secondary education.

My question is: what should I do? My father knows nothing about the accident, should I inform him of it? Now I study in Britain, but I fear Allah's punishment, though I was an unaware child when my relative molested me, and this fear causes me to neglect my studies. I also have a sense of inferiority, feeling that I don't deserve to live, and that everyone is better than me. I am confused all the time and my hands shake. Now,

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these feelings of guilt and fear may lead me to be a failure with regard to my study. Also, I fear to meet Allah (Exalted be He). I think that remaining in Britain is better for me than returning to my homeland. This is because I expected to be a failure before I was sent abroad for study in Britain. Do I have to inform my family about my story? Should I return from Britain to give myself up to the judiciary authority for the Had prescribed for homosexuality to be imposed on me? It is worth mentioning that I am saved from homosexuality and I will never commit it again. I think it is pointless to administer the Had fixed for homosexuality on me to prevent the spread of such evil practice. Moreover, I perform the obligatory prayers and obligatory acts of worship. Also, I advise my colleagues and warn them against sins such as fornication, the abandonment of prayer, and other acts of worship. Personally, I feel regret for the abominable practice committed against me. After being informed of my story, I would be grateful if you could guide me to what I should do. May Allah reward you, as you will save a life which is near to death. As you know, when one saves a life, it is as if one has saved all of humanity. All praise be to Allah, despite all this my strong belief prevents me from thinking of committing suicide, as suicide is eternal damnation. However, I can say nothing but to cry out: "Verily, distress has seized me and You are the most Merciful of all those who show mercy."

**A:** If the case is as you have mentioned, there is no sin on you. We ask Allah to accept your repentance as a fulfillment to His Truthful Promise when He (Exalted be He) states: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

Also, Allah (Glorified be He) states: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ We advise you not to inform your parents about what happened, lest there should be dreadful consequences. Also, you should not tell anyone about your story. You must keep it a secret between Allah and you. May Allah pardon you along with those whom Allah described in His Statement: ﴾And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know.﴿ ﴾For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).﴿

Moreover, you must abandon any idea of suicide as Allah states: ﴾And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿ You should know that thinking of suicide is a whisper of the Satan, who wants you to commit another crime when he knows that you turned to Allah with sincere repentance concerning your previous sins and is desperate to tempt you to commit sins again. So, you have to seek refuge in Allah from the Cursed Satan



and follow the way of goodness and knowledge with dignity and strong determination. Nothing of the previous sins will do you any harm as long as you gave up such sins and turned to Allah with sincere repentance, seeking Allah's pleasure and fearing His punishment: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ ﴾That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The first question of Fatwa no. 19314**

**Q 1: What is the ruling on a man who committed many crimes during his youth, such as homosexuality, having sex with animals, slandering chaste women, neglecting obligatory prayers, not attending congregational prayers, sometimes missing some obligatory prayers, going to sorcerers for treating some relatives, although he did not know that going to these swindlers and believing them is a type of kufr (disbelief), Ghibah (backbiting), Namimah (tale-bearing), also he dislikes envy but sometimes feels it?**

**A:** All the practices you have mentioned above are heinous practices from which one should repent forever, abandon them, and feel great regret. Also,

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one should resolve never to commit them again in addition to performing the obligatory acts of worship, and shunning all sins and abominable practices. One must constantly be mindful of Allah, seek His forgiveness, and perform supererogatory acts of obedience. This is because good deeds wipe out evil ones. May Allah guide him to the right path and keep him from the way of disobedience. Truly, Allah is able to do all things!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The second question of Fatwa no. 4312**

**Q 2: a man stole some money then wanted to repent, so he returned the money to its owner without his knowledge. What is the ruling on such repentance?**

**A:** If the case is as you have mentioned and he is truthful with regard to his repentance, and he feels regret for the sin he committed, as well as being determined not to do it again, his repentance is correct. As for returning the stolen money to its owner without his knowledge, this does not affect his repentance.

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**The second question of Fatwa no. 4450**

**Q 2: a person was a hypocrite and a thief but pretending to be**

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**a good Muslim. However, he turned to Allah with sincere repentance and regretted what he used to do. He asked the forgiveness of those whom he had wronged directly or through letters. What is the attitude of Islam towards such a person?**

**A:** If the reality is as you have mentioned that this person turned to Allah in sincere repentance with regard to his acts of hypocrisy and theft and asked the forgiveness of those whom he had wronged, Allah will pardon him and change his evil deeds into good ones, as a mercy from Allah (Exalted be He). Allah (Glorified be He) says, ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ He also says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

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Fatwa no. 13939

**Q: During a period of my life, I led a life of frivolity, infidelity and not fearing of Allah. I would jest, act extravagantly, commit sins and be disobedient to Allah. However, I turned to Allah with sincere repentance. Now, I am of those who seek the right path to Allah. At such a period, I committed acts of disobedience to Allah. Also, I wronged some people. Regarding Allah's rights, Allah will forgive me as long as I turned to Allah with sincere repentance, feel regret for what I used to do and do good deeds. As for the sins I committed against others, they were acts of theft, backbiting or fraud. I think about others' rights all the time, but I find no way to reach those people to pay back their rights or to know the precise sum of money I had taken from them. Now, I am burdened with these rights and my life has become loathsome. What should I do now? Give us the ruling on this question, may Allah reward you with the best!**

**A:** It is worth mentioning that one of the conditions of repentance regarding people's rights is that a person has to pay back other's rights by repaying the stolen money if the sin is theft. If the right is not money, a person has to seek the forgiveness of the person or people whom he had wronged. If seeking the forgiveness of those persons will yield any harm, a person should treat them as kind as possible and invoke the blessing of Allah on them.

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**The second question of Fatwa no. 1385**

**Q 2: I committed a lot of sins when I was heedless of the teachings of Islam. I used to take a lot of oaths in the name of Allah and then break them, offering no Kaffarah (expiation) for such broken oaths. Now, Allah has guided me to the right path and I want to pay a big sum of money as a Kaffarah for what I did. Guide me to what I should do, may Allah increase you in knowledge!**

**A:** you should repent from all the sins and ask forgiveness and increase your good deeds such as performing the Five Obligatory Daily Prayers at their due times with the congregation in the mosque, paying back people's rights as quickly as possible and seeking the forgiveness of those whom you wronged but cannot pay back their rights so that Allah will change your evil deeds into good ones. Allah (Exalted be He) says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.﴿

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Allah (Glorified be He) says, ﴾And perform As-Salât (Iqâmat-as-Salât ), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).﴿ The Prophet (peace be upon him) said, ﴾Fear Allah wherever you are, and follow a bad deed with a good one and it will wipe it out, and behave well towards people."﴿ Moreover, you have to atone for breaking the oath you took in the name of allah by feeding ten poor people five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or the like of the common food your family have through giving half a Sa` for each poor person. In case there are a lot of broken oaths you took in the name of Allah in different situations, you have to offer the Kaffarah mentioned above for each broken oath, relying on the closest to what is correct.

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**The third question of Fatwa no. 6935**

**Q 3: What is the meaning of insisting on a sin? If a person commits a sin, repents from it, commits it again, then repents from it out of his desires and weak soul, is he regarded as a person insisting on the sin?**

**A:** Insisting on the sin is the practice of continuing to commit a particular sin. If a person commits a sin and then repents from it sincerely, repeats the same sin again out of his weak soul and then repents from it and so on, he will not be regarded as insisting on the sin.

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**The second question of Fatwa no. 6530**

**Q 2: I read a Fatwa that shaving one's beard is prohibited; is it as prohibited as committing vile deeds?**

**A:** insisting on shaving the beard is one of the major sins; adultery, homosexuality and the like are major sins too. However, they are not the same in terms of grievousness. Only Allah knows the degree of evil with regard to each of these major sins.

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**Fatwa no. 16479**

**Q: Allah (Exalted be He) says:** ﴾Verily, the good deeds remove the evil deeds (i.e. small sins).﴿ **There is also a Hadith about the man who kissed a woman... etc., and the Hadith in which the Prophet (may peace be upon him) said: "If a Muslim performs Wudu' (ablution), his sins come out with the water or with the last drop of water." Do these Hadith mean that Wudu', Salah (Prayer), recitation of the Qur'an, and Sadaqah (voluntary charity) are Kaffarah (expiations) for sins, such as looking at women and talking to them? I hope you will enlighten me about this.**

**A:** Penances that erase sins are many and this is from Allah's Mercy and Benevolence toward His servants. Although the religious texts mentioned above show that some good deeds can expiate sins, this does not mean that people can commit sins and follow lusts and persist in them under the pretext that the good deeds will wipe out the sins. This is not acceptable and none of the religious texts mentioned above give such a meaning. A Muslim is basically requested in Shari'ah (Islamic law) to conform to the teachings of Islam and do what Allah has commanded and avoid what He has forbidden. if a Muslim commits a sin, they should hasten and make sincere Tawbah (repentance to Allah), give up the sin, regret committing it, and firmly resolve not to commit it again. By doing this and maintaining Wudu', Salah, and good deeds, these good deeds will surmount their evil deeds and expiate them, provided that they shun major sins. This is because Allah (Glorified be He) says: ﴾If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).﴿

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Also, the Prophet (may peace be upon him) said: ﴾"The Five (Daily) Salah (Prayers), from one Jumu'ah (Friday Prayer) to (the next) Jumu'ah, and from one Ramadan to (the next) Ramadan, are Kaffarah (expiations) for whatever (sins) between them, provided that the major sins are avoided."﴿ According to another narration: ﴾"Provided that the major sins are not committed."﴿ (Related by Imam Muslim in his "Sahih [Book of Authentic Hadith]")

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**Fatwa no. 9110**

**Q: A young man would continuously offer sincere Tawbah (repentance) to Allah for 6 six years, but again would revert to disobeying Allah. The committed sin was not a major one, but every time he would repent, he could not find the strong will to continue persistently. Therefore, he brought the Noble Book of Allah, put his hands over it, and swore by Allah and the Noble Book not to repeat the act once more. Nevertheless after a while, he returned back again. Last time, he did this and regretted it deeply, and offered Du`a' (supplication) to Allah shedding tears of pain fully intending to repent. Given that during these periods, he maintained his Salah (prayer), will his Tawbah (repentance) be accepted? What is the ruling of Shari`ah (Islamic law) on this?**

**A: First:** If the reality is as mentioned, his Tawbah is valid and we hope that Allah



will accept it, and protect him in the future from returning to sin.

**Second:** The young man in question should offer a (Kaffarah) expiation of an oath which is feeding ten needy persons, each half a Sa`(1 Sa` = 2.172 kg) of rice, wheat or the like, clothing them or freeing a believing bondsman. But if he is unable to do this, he is to fast for three days.

**Third:** None has the right to take an oath by the Qur'an. We must follow the Qur'an, honor it and believe that it is the Word of Allah (Glorified be He), because these are all our actions and creatures are not to swear by themselves or their acts. Therefore, swearing should be by Allah (Glorified be He), or any of His Names and Attributes. The Prophet (peace be upon him) stated: ("Anyone who has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.))

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**The fourth question of Fatwa no. 11815**

**Q 4: Once i swore that i would not commit some unlawful things in order to restrain myself. But after a period of time, Satan incited me to do it. What should i do?**

**A:** You have to turn to Allah with sincere repentance and shun sins. Also, you have to offer a Kaffarah (expiation) for your broken oath.

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**The first question of Fatwa no. 20174**

**Q 1: What is the ruling on a person who seeks to repent as his parents died while he was undutiful to them?**

**A:** You should turn to Allah with sincere repentance with regard to your ingratitude to your parents. Moreover, you have to be kind with your dead parents by invoking the blessing of Allah on them and giving charity on their behalf. Also, you can perform Hajj and `Umrah on their behalf provided you perform your obligatory Hajj first.

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Fatwa no. 1842

**Q: An old person told me that on the first days of the rise of the Kingdom of Saudi Arabia in this district, the chief of their tribe asked the ruler of Bishah at that time to allow him to invade Tihamah. The ruler of Bishah gave him the permission to do so. the chief summoned them and asked them to be ready to fight. there was a fight between them and the people of Tihamah. Four people were killed, but he killed a person from the people of Tihamah in that battle. When I asked him about the reason for going to such fighting, he replied that he went to fight with his tribe**

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**after a request from his chief to fight the people of Tihamah and subdue them. Now, he asks about what he can do to clear himself from such guilt. Give us the ruling on this, may Allah increase you in knowledge!**

**A:** If the reality is as you have mentioned, this person can seek Allah's forgiveness. Also, he can turn to Allah with sincere repentance and do good deeds as much as possible so that Allah may pardon him.

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**The sixth question of Fatwa no. 19504**

**Q 6: A person used to abandon Salah (prayer), drink alcohol and commit vile deeds. He has a lot of ill-gotten money. He then turned to Allah with sincere repentance with regard to all the sins mentioned above except the ill-gotten money. Should he get rid of such ill-gotten money? Or will he be treated like a new Muslim who is not asked about the source of his wealth?**

**A:** on turning to Allah with sincere repentance with regards to the ill-gotten money, it is obligatory for one to get rid of such evil money. In case he is not able to define the ill-gotten money, he can give out what he thinks to clear himself from such guilt. This is to be followed if his sins have not caused him to leave Islam.

On committing sins that make a person leave Islam such as the abandonment of Salah, according to the most preponderant opinion of scholars, even if such a person does not deny



its obligation, repentance can be realized by performing Salah and embracing Islam again. This is because Islam wipes out all that has gone before it. Also, one is not obliged to get rid of the money he got before adopting Islam. This is because Allay (Exalted be He) says about the disbelievers, ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ As mentioned in the Sahih (Authentic Book of Hadith), the Prophet (peace be upon him) said, ﴾Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it.﴿

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**The first question of Fatwa no. 17983**

**Q 1: what should one do with the unlawful money he earned before accepting Islam? Should he give it away in charity? Is it permissible for him to invest such money? After investing such money, does it become lawful for him or not? Give us the ruling on this question as soon as possible, may Allah bless you for it!**

**A:** Whoever embraces Islam and has ill-gotten money which he earned before embracing Islam, such money is lawful to him and he is not obliged to get rid of it. This is because Islam wipes out all that has gone before it. If some people have a right to such money, he has to give it back

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to them.

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**The eighth question of Fatwa no. 7731**

**Q 8: is a person held accountable for good and evil thoughts?**

**A:** A person is neither held accountable for evil thoughts, nor are they rewarded for good thoughts. However, if a person intends to do something evil and does it, they have committed a sin. If they refrain for Allah's sake, they are rewarded. If a person intends to do something good and does it, they are given ten rewards, or more. If they intend to do it but are forced not to do it, they are given one reward. It was authentically reported from the Prophet (peace be upon him) that he stated, (Allah (may He be Exalted) has ordained rewards and sins, and clarified them. If a person intends to do something good but does not do it, they are given a full reward. If they do it, they are given ten to seven hundred or more rewards. If a person intends to commit a sin but does not do it, they are given a full reward. If they commit it, it is counted as

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one sin.) Narrated by Al-Bukhari and Muslim.

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**The seventh question of Fatwa no. 7539**

**Q 7: will a person be punished for the evil thoughts that occur to their mind while living in the Sacred City (Makkah)?**

**A:** A person will not be punished for the evil thoughts that occur to their mind while living in the Sacred City or elsewhere, for the Prophet (peace be upon him) said, (My Ummah has been forgiven for the evil thoughts that occur to their minds, as long as they are not put into action or uttered.)

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## Asceticism

**The third question of Fatwa no. 7519**

**Q 3: what is meant by asceticism? Does it mean to wear patched clothes, to fast daily, and to be secluded from society? If not, what does it mean? What is the evidence?**

**A:** Asceticism does not mean to wear patched clothes, to seclude oneself from the people and society, or to fast daily. The Prophet (peace be upon him) was the best of all ascetics and used to wear new clothes, adorn himself before the coming delegations and on Fridays and feasts, mix with the people, call them to good, and teach them the affairs of their Din (religion). Even more, he used to prohibit his Sahabah (Companions of the Prophet - may Allah be pleased with him) from fasting daily. In fact, asceticism means to abstain from what Allah (Exalted be He) prohibits and dislikes, avoid extravagance and aspects of luxury, hasten to carry out the acts of worship, and make a stock of good deeds and rewards for the Hereafter. The biography of the Prophet (peace be upon him) gives the best illustration of asceticism.

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**The second question of Fatwa no. 10719**

**Q 2: how can a Muslim understand the truth of the worldly life so that they would not**

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**commit numerous sins and mistakes?**

**A:** They should realize that the enjoyment of this worldly life is brief and that the Hereafter is better and more lasting. They should contemplate the examples given by Allah (Exalted be He) for this worldly life to be aware of the fact that it is only a temporary short passage in which the Muslims should be equipped with good deeds to avail them in the Hereafter. Allah (Exalted be He) says, ﴾And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.﴿ ﴾Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.﴿ He (Exalted be He) also says, ﴾Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers - evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers - good-doers). And the life of this world is only a deceiving enjoyment.﴿ ﴾Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.﴿

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Whoever realizes the truth of this world as described in the Ayahs (Qur'anic verses) mentioned above will not be deceived by it and will use it as a source of provision for the Hereafter, hoping that Allah would make them among the winners in it.

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**The first question of Fatwa no. 11533**

**Q 1: when I listen to sermons and admonitions, my heart softens. However, when I finish and return to my brothers and family, I forget everything I heard. What is the remedy for this?**

**A:** When you are inspired by religious speeches and admonitions, it proves that you are a good and true believer. Only believers are affected by reminders and only pious people learn from these speeches. Allah (Exalted be He) states,﴾ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.﴿ You should continue listening to religious speeches and admonitions in addition to observing Taqwa (fearing Allah as He should be feared). May Allah help you benefit from them.

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**The first question of Fatwa no. 18457**

**Q 1: There are many doors leading to prohibited matters. Allah (Exalted be He) and His Messenger have forbidden many things for us, some of which are evident, while others are not so clear except for the scholars. We would like to know your answer to the following problem: The Muslims who live in western countries do not pay attention to many prohibited things. For instance, when we go to a shop, we might see a Muslim man or a woman who wears the Hijab (veil) buying pork or wine. They do not think of such details, as they live in an environment that does not scrutinize such matters, so life is not complicated for them, and they do not try to search by themselves because of their weak religious belief.**

**A:** a Muslim should be cautious about everything that includes anything that is unlawful and they should take care of their religion, especially if they live in non-Muslim countries.

What those Muslims are doing is wrong. You should advise them and draw their attention to whatever might be noticeable to them. The Prophet (peace be upon him) said, ("Religion is based on advising one another." It was asked, "For whom?" He replied, "For Allah, His Book, His Messenger, the leaders and the general Muslims.") Narrated by Muslim in the Hadith reported on the authority of Tamim Al-Dary (may Allah be pleased with him). He (peace be upon him) also said, (When anyone among you sees something abominable he should rectify it with his hand. If he has not strength enough to do it, he should do it with the tongue. If he has not strength enough to do it either, he should (abhor it) from the heart, and that is the least degree of Iman (faith).)

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**Fatwa no. 16452**

**Q: what is the Islamic ruling on loving and accumulating wealth?**

**A:** Wealth is loved by humans, as Allah said, ﴾And you love wealth with much love.﴿ and also, ﴾And verily, he is violent in the love of wealth.﴿ However, a person's love for wealth should not drive them to acquire it through unlawful means. It should also not lead them to stinginess and not paying the obligatory expenses.

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**The second question of Fatwa no. 9404**

**Q 2: what is the ruling on saving money? The owner of this money is in charge of a family, and he saves a monthly amount to be able to continue his education after having finished his secondary education. He now has a job as a laborer which he**

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**wishes to quit in the future in order to complete his studies In sha'a-Allah. What is the ruling on saving this money?**

**A:** If the person in question pays the Zakah due on this money, fulfills his obligations without any failure to meet what is required, it is permissible for him to save surplus money for a time when he may need it, for his dependents, or for any other unforeseen circumstances.

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**Fatwa no. 16486**

**Q: The evil practice of begging has spread in many Muslim countries, especially at Masjids (mosques) and teaching centers. Once the Imam (the one who leads congregational Prayer) pronounces Taslim (salutation of peace ending the Prayer) and turns to the people, a beggar or more appear before the rows. They begin presenting their cases while weeping to gain people's sympathy and ask for help. Other beggars fake physical disabilities. This practice leads to deceiving Muslims, taking their money unjustly, and disturbing those trying to recite the Adhkar (invocations) after prayer. A beggar may disturb and interrupt them leaving them confused regarding what they have and have not said.**



**Your Honor, is it permissible for the Imam to warn the people offering prayer against giving money to these beggars? Is it permissible to drive away those who are thought to be beggars from the Masjid? Does warning Muslims against some beggars and urging them not to give them any money due to their false claims fall under the prohibited repulsion? Allah states:** ﴾And repulse not the beggar.﴿ **Finally, what is meant by the word "repulsion" mentioned in the Ayah (Qur'anic verse) and what type of beggar should not be turned away? Please enlighten us and may Allah enlighten you!**

**A:** It is permissible for a needy person to ask people for money, if this person does not have what suffices them and cannot earn their living. They may ask others for what suffices them. As for those who are not needy or who are in need but can work and earn a living, begging is not permissible and anything they take from people in such case is unlawful. It is related on the authority of Qabisah ibn Mukhariq Al-Hilali (may Allah be pleased with him) that he said, ﴾I was indebted and I went to the Messenger of Allah (peace be upon him) begging him to help me with my debt. He said: "Wait until we receive charity money, and we can order it to be given to you." He again said: "O Qabisah! Begging is not permissible except for one of three (types of people): an indebted person is permissible to ask for money until they repay their debt and they should abstain from begging after that; a person whose property has been destroyed by a calamity is permissible to ask for money until they receive what supports their life (or 'what provides them with reasonable subsistence'); and a person who has been smitten by poverty until three upright members of their people say: 'So-and so



is afflicted with poverty'. It is permissible for this person to ask for money until they receive what supports them (or 'what provides them with subsistence'). O Qabisah! Begging (for any reason) apart from these three is forbidden, and the one who does is consuming what is forbidden."﴿ (Related by Ahmad, Muslim, Al-Nasa'i and Abu Dawud). It is also reported that the Prophet (peace be upon him) stated, ﴾"Anyone who begs to increase their riches is in fact asking only for a live coal."﴿ He (peace be upon him) further stated, ﴾"Sadaqah (charity) may not be given to a rich person or to a strong person with healthy limbs."﴿ (Related by Ahmad, Abu Dawud and Al-Tirmidhy but not by Ibn Majah

and Al-Nasa'i). It is the duty of Muslims to advise these beggars and Muslim scholars should clarify the matter to people during Jumu`ah (Friday) sermons or other occasions and in the media. As for the prohibited repulsion of the beggar mentioned in the Ayah: ﴾And repulse not the beggar.﴿ it refers to scolding them and raising the voice in their presence. This applies to

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anyone asking for money or for a Shari`ah (Islamic law) ruling. Yet this does not mean that we cannot correct a mistaken person asking about a ruling and advise them with wisdom and fair preaching.

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## Interpreting Dreams

**The fourth question of Fatwa no. 606**

**Q 4: What is the ruling on having a wet dream, and what is its interpretation? Is there a punishment for anyone who has a wet dream?**

**A:** wet dreams are the result of one's imagination. There is no sin or punishment on one who has a wet dream, whether accompanied by discharge or not. However, they must perform Ghusl (ceremonial purification bath) if Maniy (spermatic fluid) is discharged in the course of this dream.

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**The twelfth question of Fatwa no. 3785**

**Q 12: i see in a dream that i have a car accident or that one of my relatives is killed (may Allah forbid). i usually have this dream after Fajr (dawn) prayer. Please give me some insight regarding this matter.**

**A:** This dream is from Satan and you have to spit three times to your left and seek refuge in Allah from Satan and what you have seen once you wake up. You should then turn on your other side and this dream will not harm you. You should not

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tell anyone about it, as the Prophet (peace be upon him) stated, ("A good dream is from Allah and a bad dream is from Satan. Anyone who sees something (in a dream) that they hate, should spit to their left three times and seek refuge with Allah three times from the evil of Satan and of what they have seen. Then they should turn on the other side and it will not harm them. They should tell no one about it.")

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**The ninth question of Fatwa no. 18252**

**Q 9: I am a woman who offers all the obligatory Salah at their due times. Every night, i dream that i did not offer `isha' (Night) Prayer and i wake up terrified. I ask my children whether I offered this Prayer or not. They tell me that I offered it at its due time or shortly before I went to bed. Although I do not miss**



**any Prayer, I dream that I did not offer some Prayers or `Isha' (Night) Prayer. Please, explain this dream, may Allah reward you!**

**A:** This dream and the like come from Satan. You should pay no attention to these dreams, and recite the Ayah of Kursy (Allah's Throne) once, Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times each before going to bed. The Prophet (peace be upon him) ordered that if any one sees a disturbing dream, let him spit to his left three times, seek refuge in Allah from Satan and the evil of what he has seen, change the side on which he sleeps, and not tell people about it, then it will not harm him.

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**The second question of Fatwa no. 3924**

**Q 2: sometimes I dream that I am performing Ghusl (bathing for ceremonial purity), offering salah (Prayer) and reciting the Qur'an. Am I rewarded for this?**

**A:** Dreaming of offering Salah, reciting the Qur'an, performing Ghusl and such deeds is not rewarded, just like dreaming of committing a crime does not incur a sin. A person is not held accountable for their actions while they are asleep, according to the statement of the Prophet (peace be upon him), ﴾There are three (persons) whose actions are not recorded﴿ including a sleeping person.

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**The third question of Fatwa no. 12591**

**Q 3: Over the past four years, I continue to have a dream which I do not understand. The dream worries me a lot and I have become frightened because I see the dream in different forms. In one of these dreams, I saw my husband standing with a naked woman. In another dream, I found that he married a foreigner on whom he spends all his money, although she is not wearing Hijab (veil) and he leaves us and travels abroad with her. This always happens although I love him very much as he is a religious person and takes care of his work and home and exerts all his efforts to please me. I - All Praise is due to Allah - fulfill all of his requests. I praise Allah much that He granted me children and I thank Him for the blessing of good health, sound body, and beauty. I am keen to do all things, which please Allah first, and my husband and home next. I praise Allah that I have never complained to anyone before about our minor or major domestic problems. The members of my family like him very much. I did not send you these questions except after I became so worried and could not find anyone to complain to but you. I ask Allah to preserve you, guide your steps in what pleases Him, and bestow mercy upon you**

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**in this world and in the Hereafter.**

**A:** If the matter is as mentioned, it seems that your dreams are a result of your daily concern for your husband. Because you love him you are jealous and your care for him. So do not give any importance to these dreams and do not bother yourself with them. Rather, exert yourself in being good to him, dismiss these doubts and ask Allah to strengthen ties between you and make you a blessed family.

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**The second question of Fatwa no. 18083**

**Q 2: A man experienced Ihtilam (sexual dream) with his mother three times, but he did not ejaculate. What is your opinion on this?**

**A:** if a man experiences ihtilam but does not ejaculate, he does not have to perform Ghusl (bathing for ceremonial purity), according to the statement of the Prophet (peace be upon him), ﴾Ghusl is necessary upon seminal discharge.﴿ You must perform Ghusl after Ihtilam only if there is seminal emission. if you experience such a dream again, it is prescribed for you to spit three times to your left and seek refuge in Allah

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from Satan and from the evil dream you saw. You should sleep on your other side and not mention your dream to anyone, so that you will not be harmed by it, according to the statement of the Prophet (peace be upon him), ﴾If one of you sees anything (in a dream) which they dislike, they should spit on their left side three times and seek refuge with Allah from Satan and from its evil three times. They should then turn to the other side and it will never harm them. Moreover, they should not tell anybody about it (the dream).﴿

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Medicine Fatwa no. 3829

**Q: On reading Al-Da`wah Magazine, issue no. 778 dated 22/2/1401 AH., p. 32, I came across a phrase saying "As it was remarked earlier, there is no doubt that the greater the medical care, the lower the death rate; and accordingly, the higher the population will be."**

**In response to this, I say that it is true that medical care has a positive impact on health and helps eliminate some types of diseases, yet it cannot control death, for death is something that falls under the knowledge and disposal of Allah, just as Allah (Exalted be He) says,** ﴾For every Ummah (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsir Al-Qurtubî).﴿ **For this reason, me and many others would like that this issue be discussed more extensively: does medical care have any effect on delaying death as mentioned by the writer? If not, and the above-mentioned Ayah strictly proves this, I hope that you would clarify this matter.**

**A:** Allah has prescribed to relate the results



to the causes, so He has related reproduction to having sexual intercourse, plantation to sowing and watering the seeds, and burning to fire, and drowning or wetness to water, besides other results and causes. Allah (Exalted be He) says, ﴾And We have made from water every living thing.﴿ , ﴾And We have sent down from the rainy clouds abundant water.﴿ ﴾That We may produce therewith corn and vegetations,﴿ ﴾And gardens of thick growth.﴿ He also says, ﴾And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.﴿ ﴾And tall date-palms, with ranged clusters.﴿ ﴾A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).﴿ , ﴾and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions) of Shaitân (Satan), and to strengthen your hearts, and make your feet firm thereby.﴿

All these Ayahs and the like have included tangible causes and both tangible and non-tangible results which Allah has related to each other and made the former control the latter; however both are created by Allah according to His Predestination and Decree. Moreover, there are non-tangible causes upon which Allah has set tangible and non-tangible results, despite the fact that He has the ability to



create such results without their respective causes, but His Divine Will (Glorified be He) has prescribed to create the former by the latter, for a wisdom that is only known to Him. He (Exalted be

He) says, ﴾(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).﴿ ﴾(Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings.﴿ ﴾And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).﴿ He also says about His Prophet Hud (peace be upon him) when he was calling his people to Allah, ﴾"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimûn (criminals, disbelievers in the Oneness of Allâh)."﴿ And his Prophet Nuh (peace be upon him) when calling his people as well, ﴾"O my people! Verily, I am a plain warner to you,﴿ ﴾"That you should worship Allâh (Alone), fear (be dutiful to) Him, and obey me,﴿ ﴾"He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."﴿ And His Messengers (peace be upon them) when calling their nations: ﴾Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed."﴿



In addition, He (Glorified be He) mentions that a group of hypocrites said about their fellows who were killed in the battle of Uhud, ﴾If they had stayed with us, they would not have died or been killed﴿ Therefore, He (Glorified be He) commanded His Messenger (peace be upon him) to tell them, ﴾"Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,"﴿ Thus He (Exalted be He) clarified that death is linked to its cause, and that a person will die according to their death term, not before it, not without a cause. Furthermore, it is authentically reported that the Prophet (peace be upon him) said, ﴾Whoever likes to be granted more wealth and that their term of life be prolonged, should keep good relations with their kith and kin.﴿ Related by Al-Bukhari, Muslim, Abu Dawud and Al-Nasa'y.

Accordingly, it becomes clear that medical care has its effective role on health and fighting diseases as the inquirer has said, but with Allah's Will and Predestination, according to His Eternal Knowledge, and by rendering this care a cause for its results. This is evident bearing in mind that Allah predestined for them to be so.



On the other hand, Allah ordered man to apply the means hoping that they would lead to their results, without relying on them. For if Allah wills, He may strip the causes of their effects, as He (Exalted be He) did when making the fire, prepared to burn His beloved Servant Ibrahim, become cool, it turned into a peace and safety and coolness for him. Likewise, He (Exalted be He) suspended the liquidity and drowning feature from sea water until Musa (Moses) and his people passed safely through it. It was then returned to natural state on the passage of Pharaoh and his people, leading to their drowning. Thus, effects are dependent on their causes by means of the Divine Decree. Even life and death are dependent on the causes represented in care or negligence in accordance with Allah's Eternal Knowledge (Exalted be He). Accordingly, what the inquirer said that care has no effect on death is absolutely untrue, for it does, according to the details mentioned above.

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Fatwa no. 2484

Q: As you know, we import and learn medical science, good and bad, from the West.

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As the development of medicine was not based on a true faith, or on Christianity which was free from distortion, some matters contradict with Islam. I would like to inform you of a daily issue in the medical field. Some illnesses cause patients to become mentally retarded and may even result in problems for life. For example, illnesses of the brain and nervous system where an illness while in the womb may cause the child to be born with a mental disorder. He and the parents suffer as long as he lives.

There is a recognized idea in the West that such a child should not be properly treated to speed up his death, contrary to a baby whose recovery is expected. If he was a fetus, they perform an abortion so that he is stillborn. Parents sometimes even ask for this themselves; claiming that they do not want him to suffer.

For example, a profoundly retarded 7-year old boy visited the hospital to remove the appendix. Being unable to move or sit, and his head full of injuries resulting from hits, the specialist wonders whether

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we should perform the surgery or neglect him. I advised him to refer to the people of knowledge and qualified persons in this field as this question is not easy. He who dares give Fatwas only dares to step into fire. In a huge meeting attended by doctors and professionals from America, I recommended that you give the ruling on this matter. So, your prompt reply will be highly appreciated. May Allah grant you success and preserve you as a source of knowledge for Islam and the Muslims!

A: The preservation of human life is one of the five legal indispensible objectives whose protection is firmly confirmed by the texts of the Qur'an and the Sunnah and consensus of scholars. Saving human life is next only to faith. The life of an adult, fetus, newborn, or other, free of diseases, problems, deformed or not, where recovery is hopefully expected or not, must necessarily be preserved and protected. Therefore, it is impermissible to end human life by means of abortion or medicines to bring about death once the fetus begins to move. The pretexts of sparing him pain, relieving his guardian of this burden, relieving the society of the burden, of having mental and physical handicaps and deformities, or any other reason are all void and inapplicable. According to Allah's statement, ﴾And do not kill anyone whose killing Allâh has forbidden, except for a just cause.﴿

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Moreover, it is authentically reported from the Prophet (peace be upon him) who stated, (It is not permissible to shed the blood of a Muslim except in three cases: a life for a life, a previously-married person who commits adultery, and one who leaves Islam and forsakes the jama`ah (main Muslim

body).》 (Related by Al-Bukhari and Muslim). The doctors should sincerely seek Allah's reward for their efforts and not complain and be anxious about the frequent visits and the lengthy treatment of the patient. They should not despair of good consequences, because all matters are with Allah; He directs them as He wills. So they should not lose patience, if the cure is not easy to find and death is expected. How often is a sick person faced with a terminal disease and his condition deteriorates, then Allah causes him to recover. Likewise, how often has a sick person been diagnosed with a disease and has taken the medicine and hoped for a cure, then died despite the great care of those who were treating him. Medical skills and experience should not make doctors regard what they think is going to happen as something definite and inevitable. They should not regard their expectations as reality. How often have speculations proven false and expectations proven wrong. They should realize that even though we are enjoined to implement the means, healing comes only from Allah Who has created the means. Knowledge of people's lifespan belongs only to Him, and no one knows this except Allah. The authorities should prepare facilities for treatment, and provide doctors, equipment, hospitals and so on. Everyone is a shepherd and is responsible for those under his custody, each in his own field according

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to the knowledge, physical strength and financial ability that Allah has given him, as the Messenger of Allah (peace be upon him) informed us. They should all do their jobs well, for Allah has decreed proficiency in all things and He loves those who do well.

They must not discontinue treatment or neglect it. Otherwise, they are rejecting the normal causes of recovery. It is authentically reported from Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) stated, 《I was shown the nations, and a prophet passed by with a few followers, another passed by with one or two men, and a prophet passed by with no followers. Then I was shown a great multitude, and I said, 'this is my Ummah.' It was said, 'No, this is Musa and his people. I then looked and saw a multitude of people filling the horizons. It was said, 'This is your Ummah, and of these, seventy thousand will enter Paradise without torment or being brought to account. Then, he [the Prophet (peace be upon him)] went inside, without explaining further. The people started to discuss what he had said, saying, "We are the ones who followed the Messenger; we are they" or, "It is the children who were born in Islam and did not associate others with Allah." or other statements. The Prophet (peace be upon him) came out and said: "They are those who do not seek ruqya, do not use branding and do not believe in bad omens; they put their trust in their Lord." Ukhaashah ibn Mihsan stood up and said, 'Supplicate Allah to make me one of them!' He [the Prophet (peace be upon him)] said, 'You are among them.' Then another man stood up and said, 'Supplicate Allah to make me one of them.' He said, `Ukkashah won it first》 (Related by Al-Bukhari, Muslim whose wording is mentioned above, Al-Nisa'i and Al-Tirmidhi).

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As shown in the above mentioned Hadith, the seventy thousand persons who will enter Paradise without torment or reckoning ignore the materialistic means which are not recommended by the Prophet (peace be upon him) and abstract means that may involve any tinge of Shirk (associating others in worship with Allah). They rather resort to spiritual means; namely, placing their trust in Allah and invoking Allah (Glorified be He) in humility and privacy. The abstract means outweigh the materialistic methods regarding the impact they have on some diseases and recovery. Those people did not avoid implementing the means at all, but chose the type they prefer along with observing sincerity and truthfulness of placing trust in Allah and endurance of the infliction, and having hope for recovery. The Prophet (peace be upon him) did not mention avoid all materialistic means available for them. It was authentically reported that 《The reward of deeds depends upon the intentions and

every person will get the reward according to what he has intended.) Furthermore, the conditions and purposes of Westerners who want to terminate pregnancies and children with disabilities are different from that of the Muslims. Westerners, acting as parents or guardians of the affected children, abandon implementing the means, materialistic and abstract, because they are in despair of recovery and do not want the patient to suffer in order to avoid boredom with lengthy treatment and hopeless cases. They lack trust in Allah, patience and endurance, and have no hope for recovery with Allah's help.

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Moreover, the presence of the mentally ill, handicapped, and chronic patient has a good impact on people. It acts as a reminder, exhortation, and a great sign of Divine Wisdom and Power and the greatness of Allah's blessing to those who are free of these diseases, so that they may show gratitude to Him and obey Him.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 6896**

**Q 2: A teacher said that the cause of death is due to medical negligence and that if a human being is not treated, he will die. Is medicine so significant in this issue? Is there evidence of this in the Qur'an or the Sunnah? does medicine have anything to do with life or death? Thank you.**

**A:** The Shari`ah gives evidence to seeking treatment with lawful medication. Al-Bukhari and others reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾There is no disease that Allah has created, except that He has also created its treatment.﴿ Usamah ibn Sharik narrated that ﴾A Bedouin came to the Prophet (peace be upon him) and said, "O Messenger of Allah, should we make use of medical treatment?" The Prophet (peace be upon him) replied affirmatively saying, "There is no disease that Allah has created, except that He has also created its treatment, which could be known to some of you but unknown to others."﴿ Reported by Ahmad. These lawful medications for prevention

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and treatment of disease are just a means; while cure and recovery are from Allah (Glorified and Exalted be He).

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**The second question of Fatwa no. 7792**

**Q 2: Please give me a Fatwa on whether it is better for a sick person to seek treatment or not? What is the meaning of the Hadith Qudsy (Revelation from Allah in the Prophet's words):** (If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.) **May Allah reward you with the best!**

**A:** It is better to seek treatment, for the Prophet (peace be upon him) did so and recommended people to do so. There is nothing wrong in leaving it. The said Hadith is Sahih (authentic). It means that if Allah deprives someone of the light of his eyes and he remains patient, Allah will compensate him with Jannah (Paradise).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 8232

**Q 2: is it better for a person to see a Muslim or a Non-Muslim doctor for treatment or**

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**not? If a person does not see a doctor, is he included in the Hadith which says that seventy thousand of this Ummah (nation) will enter Paradise without being brought to account or punished as they are those who do not recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) nor ask for Ruqyah to be done, nor use (cauterization) branding with fire, and they do not believe in bad omens and they put their trust in their Lord?**

**Is it better for a person who has an eye disorder to see an ophthalmologist for treatment or not? If they do not go, is this in accordance with the following Hadith,** ﴾If I deprive My slave of his two beloved eyes and he remains patient, I will let him enter Paradise in compensation for them.﴿ **What is the meaning of this Hadith?**

**A:** It is permissible for a person to seek lawful treatment and this does not contradict Tawakkul (putting one's trust in Allah), as this is making use of the means which Allah made beneficial. On the other hand, yielding to the Divine Decree, being satisfied and content with the destined affliction, trusting in Allah, and abandoning the means of Ruqyah or cauterization are highly praised. It has been authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Abbas (may Allah be pleased with them) that ﴾Seventy thousand will enter Paradise without reckoning or punishment; they are those who did not practice Ruqyah or ask for it, use (cauterization) branding with fire, nor believe in bad omens, and they put their trust in their Lord.﴿ Those people do not ask others to recite Ruqyah or to cauterize them. They put their trust in Allah and depend on Him to remove their distress and in getting what can benefit them. They do not believe in bad omens by guesswork and the like.

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As for the Hadith, ﴾If I deprive My slave of his two beloved eyes and he remains patient, I will let him enter Paradise in compensation for them.﴿ Whoever shows patience after losing his sight, and expects the reward from Allah, He will admit him to Paradise. However, it is lawful to seek treatment and this does not conflict with the Hadith, as the Hadith only explains the best status of endurance and does not oppose the permissibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20397

**Q: I submitted an application to the Directorate of Health Affairs in `Asir to get a license to open a private clinic in Mahayil `Asir. I submitted this application after making sure of the hopeful success of the project, especially that I intend to offer a good service, which is not available in the medical private sector. Also, I will exert myself to offer a sincere job for the Sake of Allah. After getting a temporary license, one of my relatives told me that this clinic is not appropriate from the Shari`ah (Islamic law) perspective. As it would, at the very least, open the door to intermingling between men and women, such as female nurses and patients. Accordingly, I hope your Eminence will give me a Fatwa about whether the income of the clinic would be lawful according to Shari`ah or not.**



**What is the opinion of your Eminence regarding this issue? What do you advise me to do? It is worth mentioning that the clinic would serve the people of the district. I will not open it until I receive a Fatwa about the permissibility of opening it according to Shari`ah. Please advise!**

**A:** You can open the clinic and make a section for women run by female doctors and another section for men run by male doctors, on the condition that there would not be intermingling between men and women. Only then, there would be no objection to opening the clinic. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 10890

**Q 1: How can a doctor compensate a patient if he causes him physical disability in spite of taking great caution to avoid this? What will be the case if he commits a mistake, but without causing any harm to the patient? A doctor diagnosed a patient advising that an operation was needed to remove the appendix, but when he operated on the patient, he found the appendix healthy. Nonetheless, he removed it then discovered that the patient was suffering from acute renal colic. Doctors said that this is a common error that many doctors make. Removing the healthy appendix will get him in trouble with the patient, because he must inform him that it is healthy and that he has not removed it.**



**This will cause him many problems such as being sued and tarnishing his reputation. On the other hand, if he does not inform him, the patient may develop an infection and go to another doctor who will see the surgical scar. He will not think that he is suffering from an infected appendix and the patient might die as a result of concealment of the truth about the previous surgery. Therefore, he must do one of two things: Either inform him or remove it. If he removes it, is he entitled to take the fees agreed upon? This is just one problem we face in our job and if we treat this matter outside the Shari'ah (Islamic law) - just as all doctors do - there will be no problem but we need to apply Shari'ah on ourselves. Kindly advise.**

**A:** First: If doctors perform what is required of them and they are skillful in their work, know the exact condition of the patient they operate on and do not go beyond this, no compensation is to be paid if they commit a mistake. They also will not be liable for resulting death or physical disability, because they have performed what they are authorized to do according to Shari'ah. This is analogue to a Muslim ruler when he cuts the hand of a thief, or has done some permissible act which he is authorized to do according to his duties. However, if the doctor is not skillful, it is not permissible for them to perform the surgery; rather, it is forbidden for them to perform it. If they have done it, they must pay compensation for any error and will be liable for ensuing harm. The same will be the case if they are skillful, but they overstep the limits of the operation, has used an inappropriate instrument that causes pain, has chosen a wrong time for surgery, or has operated on another organ etc.



They must pay compensation in these cases and will be liable for ensuing harm, because it is impermissible - rather it is forbidden for them to perform it.

Second: A doctor must be accurate in their diagnosis, consult with their colleagues before doing the surgery, use modern equipment as much as possible in diagnosis, and not rush to operate before making sure of the diagnosis. If any mistake occurs after these steps, the doctor must confess the mistake done to the people they are responsible before. They must not conceal the truth or deceive them. They must write this down in the patient record for fear of Allah's Punishment and to fulfill the duty of behaving honestly. They must give priority to the interest of the patient over self-interest. They must avert any adverse impacts that concealment and trickery may have on the health of the

patient. They are not entitled to take fees for the surgery in which they committed a mistake as mentioned in the above example or other cases. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 18589

Praise be to Allah, Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed

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the request for Fatwa submitted to his Eminence the General Mufti from his Eminence Director General of Medical Services Department in the Armed Forces, referred to the Committee from the General Secretariat for the Council of Senior Scholars, no. 2930, dated, 20/6/1416 A.H. His Eminence asked a question and following is its exact wording: It is well known to your Eminence that the General Directorate for Medical Services is in charge of many hospitals of the Armed Forces in different regions of the Kingdom of Saudi Arabia. These hospitals have so many employees, whether doctors or nursing staff. All of them have daily direct contact with the patients. There is no doubt that there are religious rulings regarding contact between the two sides: the patients during the period of their illness on one side and the doctors and nursing staff on the other. Such rulings may not be well known to some of them.

Therefore, we hope your Eminence will provide us with your Fatwas and that of the Permanent Committee for Scholarly Research and Ifta' on these two matters to circulate them throughout our hospitals, so the employees may be aware of such rulings to refer to them when necessary. May Allah reward you with the best and bless your efforts! Peace and blessings be with you!

After examining the request for Fatwa, the Committee replied as follows:

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Doctors and their assistants of the nursing staff have to observe the obligations of the Shari`ah all the time and not ignore them. One of the most important pillars of Islam after uttering the two Shahadah (Testimony of Faith) is Salah (Prayer). It is not permissible to neglect it or delay it at any time most especially when there is something that may distract the person from it; as the person's evil soul may whisper lame excuses and poor reasons to justify negligence. A Muslim has to offer Salah as long as they are conscious. It is not permissible to delay it until its due time is over.

There are some other legal rulings which doctors and their assistants have to know such as:

1. The prohibition of free mixing of men and women; because the evils of mixing are very dangerous for individuals and society.

2. Adornment in perfume or clothes should not be permitted for female employees, doctors or nurses, for it incurs great evil evidently known to all.

3. Upon contacting unmarriageable men, female employees should not soften their voices since it is not permissible for them to speak to them unless from behind a barrier and without mixing with them. It is well known that building wards in the hospitals for women only

is something available, Praise be to Allah.

4. Female employees should never display their charms and should wear the legal veil which covers all their body including the face and hands.

5. It is unlawful for doctors, male and female, and their assistants to look at the `Awrah (private parts of the body that must be covered in public) of their patients except when necessary and only at the concerned places. Besides, male patients should be checked by male doctors and female patients by female doctors except when necessary, in which case there is no harm if male doctors check female patients and vice versa. However, they should be honest when doing so, not to check patients of the opposite sex except in the presence of a relative in which case they avoid being in Khulwah (being in private with a member of the opposite sex). Regarding a female patient, her guardian should be with her if possible.

6. All the employees in hospitals must not disclose the secrets of their patients and should keep them hidden; because disclosing such secrets, besides being an act of dishonesty and disclosing people's secrets, results in many known evils.

7. All the employees have to avoid imitating unbelievers, for the overt prohibition in this regard. A Muslim shall be proud of his religion and his religious affiliation.



Thus, he or she should not feel weak or subordinate.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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Fatwa no. 17798

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets! The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to his Eminence, the General Mufty, from a sincere brother, and referred to the Committee from the General Secretariat of Council of Senior Scholars under no. 5431 dated 25/12/1414 A.H. The brother states in his message that he detected a lack of knowledge on the part of some patients in a hospital regarding how they should perform Salah (Prayer) and Wudu' (ablution), especially the patients who are unable to move. His desire is to receive a detailed Fatwa on the rulings of Taharah (ritual purification) and Salah of a sick person.**

**After examining the information mentioned above, the Committee answered as follows:**

First: Taharah observed by a sick person:

1. Like a healthy person, a patient has to perform Taharah with water to remove both major and minor impurity. A patient has to perform Wudu' to remove the state of minor Hadath (ritual impurity that necessitates ablution) and Ghusl (full ritual bath) to remove the state of major Hadath (ritual impurity that necessitates full bath).

2. It is necessary to perform Istinja' (cleansing the private parts with water after urination or defecation) or Istijmar (cleansing the private parts with a hard material after urination or defecation) before Wudu'.

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In the case of Istijmar, it is necessary to use three pure stones and it is not permissible to perform Istijmar using animal's dung, bones, food, or the like. It is better to perform Istijmar with stone, toilet paper, adobe, and the like and then use water afterwards, for stones will remove the impurity itself and water will purify the area, which is more effective.

It is optional for the person to perform either Istinja' with water or Istijmar with stones and similar materials. If a person wants to choose one of them, then water is better because it removes the impurity and its traces and cleanses the organs and it is more effective in cleansing the area. If the person wants to use stones only, it is sufficient for them to use three stones, if they are enough to cleanse the area. If they are not enough, they may use a fourth and fifth until the area is cleansed. It is better for the person to use an odd number of stones.

It is not permissible for the person to perform Istijmar with the right hand. However, if the left hand is cut off, broken, wounded, and so on, it will be permissible to perform Istijmar with the right hand due to necessity and there is nothing wrong with that.

3. If the sick person cannot perform Wudu' using water due to inability, fear of complications or delay of recovery, it will be permissible for them to perform Tayammum (dry ablution with clean earth).

Tayammum is to strike pure dust with the palms of the hands one time

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then rub the face with the inner surface of the fingers, and the hands with the palms.

It is permissible for a person to perform Tayammum on any pure object (surface) that has dust on it, even if it is not the ground. For example, dust may cover a wall or the like, so it is permissible to perform Tayammum by striking the wall. If after the first time of Tayammum, the person stays ritually pure, they may offer Salah, just like in the case of Wudu', even for several Salahs and they do not have to renew their Tayammum; because it is a substitute for water and has the same ruling as its substitute.

Whatever invalidates Wudu' invalidates Tayammum in addition to the presence of water, and when a person can use it.

4. If the disease is not severe and the use of water will not incur damage, cause sickness, delay recovery, or increase pain, etc., for example a headache or a toothache and the like, when a person can use tepid water without suffering any harm, it will not be permissible for the person to perform Tayammum. Indeed, it is permissible only when the use of water will result in harm while there is no harm here, and water is available. Thus, it is obligatory for the person to use water.

5. If the sick person finds it hard to perform Wudu' or Tayammum by themselves, another person may help them with it and it will count as sufficient.

6. If a person, who suffers wounds, ulcers, or a disease that will worsen by the use of water, gets into a state of Janabah (major ritual impurity related to sexual discharge), it will be permissible for them to perform Tayammum. If they are able to wash the sound parts

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of their body with water, it will be obligatory for them to do so, then perform Tayammum for the rest.

7. Whoever has a wound in one of the body parts required to be washed in Wudu' should wash it with water. If it is hard for them to wash it or it is harmful, they may rub a wet hand on it when they wash it in its order. If it is hard for them to rub water on it or it causes them harm to do so, they may perform Tayammum for that area and it will be sufficient for them.

8. The patient wearing a cast: a patient with a fractured bone that is put in plaster with a bandage wrapped around it or the like, should wipe over this plastered part with a wet hand and it will be sufficient for them, even if the limb or part has been put in plaster while in a state of ritual impurity.

9. The sick person has to pay much attention to the purity of their body, clothes, and place of Salah. If they are unable to do so, they may pray and there will be no blame on them.

10. If the person suffers incurable enuresis, they have to perform Istinja' and Wudu' for every Salah, after the beginning of its due time, along with washing the parts of their body and clothes smeared by urine. They should assign a pure garment for Salah, if it does not cause them hardship. Otherwise, they do not have to do so, but should prevent urine from soiling their body, clothes, and place of Salah by, for example, placing something protective on their private parts.

Second: Salah performed by a sick person:

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1. The sick should offer Salah while standing as much as they can.

2. Whoever cannot stand during Salah may offer Salah while sitting; and it will be better for them to assume a cross-legged position.

3. If the sick person is unable to offer Salah while sitting, they may offer Salah while lying on their side with their face towards the Qiblah (Ka`bah-direction faced in Prayer) and it is Mustahab

(desirable) for them to lie on their right side.

4. If the sick person is unable to offer Salah while lying on their side, they may offer Salah while lying on their back with their feet towards the Qiblah.

5. Whoever is able to offer Salah while standing, but unable to bow or prostrate, is not excused from the obligation to stand. They should pray while standing and lower their head to indicate Ruku` (bowing), and then sit and lower their head to indicate Sujud (prostration).

6. If the person suffers a disease in their eye, then a reliable doctor tells them that they have to offer Salah while lying on their back to get cured or else they will not get cured, it will be permissible for them to offer Salah while lying on their back.

7. Whoever is unable to do Ruku` or Sujud may lower their head to indicate doing them and should lower their head in Sujud more than in Ruku`.

8. Whoever is unable to do only Sujud should do Ruku` and lower their head to indicate Sujud.

9. Whoever cannot bow their back may bow their neck, and if they suffer curvature of the spine, they should bow the back a little more when doing Ruku` and get their face as close to the ground as they can upon Sujud.



10. If the person cannot lower their head, they may pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and start reciting the Qur'an, and intend by their heart to stand, do Ruku` and rise from it, do Sujud and rise from it, and sit between the two times of Sujud, sit to recite Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and recite the authentically reported Adhkar (invocations). With regard to what some sick people do, that is, point with their fingers, it has no basis in Shari`ah (Islamic law).

11. Once a patient who is offering Salah feels able to do what they have been unable to do, such as standing, sitting, Ruku`, Sujud, or gesturing, they have to complete the current Salah while doing such acts and do not have to repeat the performed parts.

12. If the patient or any person was sleeping at the due time of Salah or forgot it, they must offer it as soon as they wake up or remember it. It is not permissible for them to delay it until the same time of Salah on another day.

13. It is not permissible to abandon Salah for any reason. In fact, a Mukallaf (person meeting the conditions to be held legally accountable for their actions) has to offer Salah under all circumstances, whether healthy or diseased; because Salah is the Pillar of Islam and the most important obligatory act of worship after the two Shahadahs (Testimony of Faith). So it is not permissible for a Muslim to delay an obligatory Salah until its prescribed time is over, even if they are sick as long as they do not lose consciousness. In fact, they have to offer it at its exact time, as their ability allows, as we mentioned in detail. With regard to what some sick people do, that is, delay Salah until they recover



from their disease, this is impermissible and has no basis in the sanctified Shari`ah.

14. If it is hard for the sick to offer every Salah at its prescribed time, they may combine Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer at the time of any of them, whether the earlier or the later, according to ability, and `Isha' (Night) Prayer and Maghrib (Sunset) Prayer at the time of any of them.

With regard to Fajr (Dawn) Prayer, it cannot be combined with another Prayer; because its time is separate from the Prayers before and after it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The first question of Fatwa no. 3434**

**Q 1: A person studies in the faculty of medicine in the field of obstetrics and gynecology where students have to watch some surgeries that are essential for them to succeed and move on to the next academic years. However, it is a source of anxiety to us. We need your Eminence's Fatwa in this regard.**

**A:** The basic rule is that it is obligatory for men and women to cover their `Awrah (private parts of the body that must be covered in public). A man's `Awrah is the part between his navel and knees. A free woman's `Awrah is her whole body except face and hands during Salah (Prayer) and Ihram (ritual state for Hajj and `Umrah). If non-Mahram (marriageable) men can see the woman,

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she has to cover her face and body during Salah or Ihram. However, it is permissible to uncover their `Awrah, if there is a need for this. Also it is permissible to look at the `Awrah of another person, if there is a religious benefit in this. This applies to students' observing women during obstetrical and gynecological surgeries for learning and success in these subjects to move to a new stage of study until graduation. The religious interest of this act is to have an adequate number of Muslim doctors. Otherwise, Muslims will have to consult non-Muslim doctors which involves many harms, while the Islamic Shari`ah calls for bringing good and warding off harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19701

I am a student in the Faculty of Medicine. The curriculum involves a theoretical section and a practical one. As for the practical section, the students

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make visits to the patients in some hospitals, and this involves two matters:

First, the students start gathering all the information about the patient's case, his complaints, and the symptoms of his disease as said by the patient himself, or what is medically called, "The history of the disease."

Second: examining the patient by the student, given that this examination is no more than a part of the student's training, and has absolutely nothing to do with treating the patient who has a specializing doctor responsible for his medical treatment.

However, there are some matters that we are not sure about:

Firstly, is it permissible for a male student to study a case from the gynecology section in the way mentioned above, bearing in mind that there are already similar medical cases in the men's section?

Secondly, if the disease is common in men and women, but the infected cases are only in the gynecology section, does it become permissible to examine a female patient in this case? It should be noted that there is no certainty whether there will be another similar cases in the men's section in the future or not.

Thirdly, there are certain diseases that only women are infected with; is it permissible for a male student in this case to examine the female patient himself, or just let her go with the period of the disease as well as the symptoms she feels? Or are both impermissible?

Since this matter has become unavoidable in the faculties of Medicine,

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and many students feel uneasy towards it, we hope that Your Eminence will clarify the issue for us.

**A:** Male patients should be medically treated by male doctors and the same goes for women. It is not permissible for either to treat patients of the opposite sex unless when necessary. This is of utmost importance in order to avoid any means of Fitnah (temptation). Likewise, male students should be trained in the men's section and female students in the women's section. Allah is the One who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The eighth question of Fatwa no. 3201**

**Q 8: is it permissible for a man to take his wife to a male Muslim or Kafir (non-Muslim) physician to treat her and give her a check-up on her vulva? It should be noted that some people take their daughters to physicians to perform check-ups on them and give them a certificate of virginity, especially when the wedding ceremony approaches.**

**A:** If it is possible for a Muslim female physician to perform the check-up on the woman, then it will not be permissible to have her checked and treated by a male physician even if he is a Muslim. If this is not possible, and she is in need of treatment, it will be permissible for a Muslim male physician to give her a check-up in the presence of her husband or a Mahram (an unmarriageable relative) for fear of Fitnah (temptation) or evil consequences.

**(Part No. 24; Page No. 415)**

If it is not possible to find a Muslim physician, it will be permissible to have her checked by a non-Muslim physician, so long as the above condition is met.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first and second questions of Fatwa no. 3507

**Q 1: After graduation, we spend an internship in all branches of medicine, such as surgery, internal medicine, pediatrics, gynecology and obstetrics. I have passed all these trainings, praise be to Allah, except gynecology and obstetrics. I do not feel at ease concerning this branch, especially that I knew about the intricate matters concerning it [when it comes to male physicians practicing it]. However, this training is only for two months, after which I will be appointed in a health unit in the Egyptian countryside. I might be alone or with another doctor, and I will have to practice all branches of medicine. A woman might come to the health unit in a serious condition or in labor, and it may be necessary for me to treat her. I might be alone, or there might be a Christian doctor or a non-practicing Muslim doctor with me. What should I do in this case if I do not undergo this training? I am confused, and I do not know the correct opinion. My internship is coming to an end. Please advise as soon as possible whether I can undergo this training or not.**



**A:** If the situation is as you mentioned, that you might be appointed in a health unit in the Egyptian countryside alone or with a non-Muslim or non-practicing doctor, you will have to undergo training for the remaining branches of medicine, such as gynecology and obstetrics, so that you will be able to do your duty completely, even if it entails examining a woman or helping her in labor in case of necessity, if there are no female doctors to undertake this task, and you were alone or with a non-Muslim or non-practicing Muslim doctor. However, it is not permissible for you to be in Khulwah (being in privacy with a member of the opposite sex) with her during an examination or labor, as the Prophet (peace be upon him) prohibited this.

**Q 2: Concerning the rest of the branches of medicine, apart from gynecology and obstetrics, what are the conditions that permit male doctors to examine female patients?**

**A:** The absence of a female Muslim doctor to examine the patient, being a pious Muslim and not being in Khulwah with her as previously mentioned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The third question of Fatwa no. 3989**

**Q 3: An old woman lost some of her teeth and then her countenance was deformed**

(Part No. 24; Page No. 417)

**in addition to weakening her ability to chew food. Is it permissible for her to fit artificial teeth by male doctors, if she can not find female ones? Kindly, give us the legal Fatwa in this regard.**

**A:** It is permissible for her to fit in artificial teeth by a Muslim or Non-Muslim male doctor, if she can not find an able Muslim or Non-Muslim female doctor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The first question of Fatwa no.( 4671 )**

**Q 1: I am a medical student and next year we are to study a Gynecology course, insha-Allah (if Allah wills) . Accordingly, I would like to ask about the following:**

**A- Is it permissible to attend this practical course, which may require seeing a woman's body?**

**B- Is it permissible for male doctors to specialize in Gynecology or should that be restricted to females only?**

**C- Is it permissible for female patients suffering diseases other than gynecological disorders and pre-natal care to refer to male otolaryngologist or oculist for example, despite the existence of female specialists in these fields?**

**D- Is it permissible for a female doctor to examine male patients?**

(Part No. 24; Page No. 418)

**A 1:** A, B: If there is a sufficient number of female specialists in Gynecology, this field of study should be restricted to them making it impermissible for you to study it or see the `Awrah (private parts of the body that must be covered in public) of women during check ups or surgery. On the other hand, if there is a lack of female specialists; it becomes necessary for the need of Muslims and then you are permitted to study this branch and see whatever you need to examine of a woman's body for check ups or surgical purposes.

C- If an experienced female doctor is available for treating women, it becomes impermissible for the latter to refer to a male doctor.

D- It is permissible for female doctors to examine and treat male patients only when necessary and no male doctors are available to do this. Otherwise, the former should refrain from doing this and refer to male doctors for treatment.

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**Fatwa no. 9243**

**Q: What is the ruling on uncovering the `Awrah (private parts of the body that must be covered in public) of a Muslim woman in front of a Muslim doctor for medical treatment? What is the Islamic ruling on the physical examination of a female patient by a male doctor using his hands for the purpose of treatment?**

**A:** Priority should be given to the treatment of a woman by a female Muslim doctor; if unavailable, then by a female non-Muslim doctor; if unavailable, then by a male Muslim doctor when necessary and finally she may resort to a male non-Muslim doctor.

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**The fifth question of Fatwa no. 7539**

**Q 5: What is the ruling on giving injections to women, given that it is sometimes hard to find a Muslim woman to undertake this task or there is a woman to do this but she lives in a far place? If there is an available non-Muslim woman, will it be more preferable that she or a male Muslim gives an injection to a Muslim woman?**

**A:** The basic rule in this respect is that Muslim women should be injected by women. If a Muslim female physician is not available, a non-Muslim female one can do it; and if she is not available, then a Muslim male physician can do it.

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**The first question of Fatwa no. 6810**

**Q1: There is no female Muslim or non-Muslim surgeons in our country. We have a big problem to which we hope you will find a way out of for us conforming with obedience to Allah (Glorified and Exalted be He) and His Messenger (peace be upon him): My wife is pregnant and most women, when going into labor, need a male surgeon. They summon a female physician when a woman gives birth, but she, due to difficulty of normal delivery, asks for the help of a male surgeon. Is it permissible, in this case, for my wife to be seen by a male surgeon, given that the pregnant woman's life may be endangered if she does not undergo surgery? Appreciate your guidance, may Allah guide you!**

**A:** If the case is as you have mentioned, she will be given Rukhsah (concession) to have a male obstetrician examine her and help her during her childbirth, when necessary.

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**The first question of Fatwa no. 7584**

**Q 1: What is the ruling on medically examining the virginity of a girl by a male or female physician to get a virginity certificate?**

**A:** First, it is permissible if there is a need, as to prove that the girl is not guilty of a charge or to prove that a defendant is innocent; otherwise, this will not be permissible.

Second, if necessary, the check-up should be made by a Muslim female physician, if available; otherwise, a non-Muslim female can do it. If this is not available, a Muslim male doctor can do it in the presence of a Mahram (spouse or unmarriageable relative).

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Fatwa no. 8147

**Q: Any Muslim woman can fall sick and need to be physically examined, but sometimes there are no female doctors to examine her, thus she is referred to a male doctor to carry out this task. Does Shari'ah (Islamic law) permit Khulwah (being alone with a member of the opposite sex) between a male doctor and a female patient? Does it forbid her Mahram (husband or unmarriageable male relative) from accompanying her on the pretext that there is an unveiled nurse with the doctor and the Mahram's presence will require her to be**

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**veiled before him, although the doctor himself is non-Mahram to the nurse? Does Shari'ah approve of preventing the Mahram from being present while the doctor is examining the patient because of this claim? Does it permit Khulwah between the male doctor and the female patient or is the presence of the Mahram necessary? Please advise, may Allah reward you!**

**A:** It is not permissible for a male doctor to be alone with a female patient to examine her. In fact, her husband or Mahram must be present while she is being examined.

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**The first question of Fatwa no. 8863**

**Q 1: What is the ruling on women's work in the medical field in general, and in the fields of Obstetrics and Gynecology in particular? It should be noted that a female doctor is obliged to speak and discuss matters with male doctors. Sometimes, they are forced to stay in the same clinic with a male doctor and a nurse alone for long hours according to the system of the hospital.**

**A:** It is permissible for a woman to work in the medical field in general. She can discuss the cases of her patients with male doctors without being soft in speech, Khulwah (being in private with a member of the opposite sex), Tabarruj (women dressing up immodestly in violation of the Islamic dress code), or uncovering the `Awrah (private parts of the body that must be covered in public).

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**Fatwa no. 17634**

**Q: What is the ruling on the doctors and nurses who see the `Awrah (private parts of the body that must be covered in public) of sick people for treatment purposes? It should be mentioned that sometimes it can reach the extent of taking off all their clothes in front of them; are there any restraints in this regard?**

**A:** Males or females should conceal their `Awrah, for the Prophet (peace be upon him) said, (Conceal your `Awrah except in front of your wife or female-slaves.) It is impermissible for a person to look at the `Awrah of others, except between spouses. Likewise, a doctor or a nurse may look at the `Awrah of a patient, if necessary, but this should be within the limits of the need.

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**The second question of Fatwa no. 9421**

**Q 2: is it permissible for a Muslim to look at the `Awrah (private parts of the body that must be covered in public) of a dead body for anatomical purposes? What should a Muslim do in this case?**

**A:** It is not permissible for a Muslim to look at the `Awrah of a dead body as he is prohibited to look at his `Awrah during his lifetime

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except for anatomical purposes due to a necessity for that.

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Fatwa no. 20664

**Q: My sister's father in-law is paraplegic and is confined to bed. My sister is taking care of him because they do not have a maid. She cleans him and takes him to the bathroom and changes his clothes. is he considered one of her Mahrams (unmarriageable relative) or not? Would you kindly advise me in this regard?**

**A:** If there is no male to take care of him, his daughter-in-law is permitted to do so in case of necessity. However, she should screen his private parts, clean them for him from behind and wear a glove or coverage on her hand. Allah (Exalted be He) states: (So keep your duty to Allâh and fear Him as much as you can) It should be noted that wiping three times or more with cloths takes the place of cleansing with water if they remove the traces of urine and feces.

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**The fourth question of Fatwa no. 20109**

**Q 4: My father has three handicapped and mentally retarded sons. We accept this as a grace from Allah which He bestows only on His believing Servants, praise be to Allah. These three sons are my brothers and are incapable of taking care of themselves, and for this reason my mother undertakes the duty of serving them in terms of their feeding, drinking, and clothing despite the fact that they have reached the age of adolescence, and the eldest of them is 25 years old. is it permissible for my mother or me to shower my elder brother and see his `Awrah (private parts of the body that must be covered in public), as he does not know how to clean himself, because he is mentally retarded?**

**A:** It is permissible for you to take care of such handicapped children, clean and shower them. However, you should cover their `Awrah and clean it from behind a veil and while covering your hands with a piece of cloth so as not to be smeared with any impurity. Furthermore, you have to do all that you can to take care of such mentally retarded children, for Allah will not let your good deeds go unrewarded.

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**The second question of Fatwa no. 17054**

**Q 2: during my work as a male-nurse, I have to give intramuscular and intravenous injections to women, what is the ruling on my job?**

**A:** You should inject males only. It is impermissible for you to do this for women, as this may lead to Fitnah (sedition). A female-nurse should be assigned the task of performing such a job to women.

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**The first question of Fatwa no. 17511**

**Q 1: is it permissible for a pharmacist to administer an intramuscular injection for women?**

**A:** Women have to be nursed by female doctors. It is not permissible for men to nurse women unless there is an emergency, for instance, when there is an ascertained harm if she does not receive immediate treatment and there are no women to treat her. In such case, it will be permissible for a male doctor to see only the necessary part of the woman's body

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for the sake of treatment.

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**The first question of Fatwa no. 17000**

**Q 1: what is the ruling on women being admitted to a hospital for delivery given that all the doctors in the hospital are males?**

**A:** It is not permissible for male doctors to undertake the delivery of babies except in cases of necessity. For instance, if the woman's life is endangered and no female doctor is available. Allah (Exalted be He) says, (except under compulsion of necessity)

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**Fatwa no. 15754**

**Q: I am an Egyptian young man. I work as a first-aid nurse. the nature of my job makes me look at**

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**women, deal with them and examine them sometimes for the purpose of aid or treatment, and this is the first part of my question. The second part is: In Alexandria, my home city, I work during summer on beaches, where there are first-aid spots handling cases of drowning, injuries, and other emergency cases. Of course you know that in such places, there are semi-naked women and men who do not fear Allah. I try to lower my gaze as much as I can, but they come to me at my workplace. What do you advise me to do? Should I quit this job, although this is the only job I can do? Please guide me to the right path.**

**A:** A Muslim should fear Allah (Glorified and Exalted be He), lower their gaze, guard their private parts, and try to avoid all means leading to Fitnah (sedition) and approaching evil. Allah (Exalted be He) says, ﴾And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).﴿ This is a clear prohibition of committing obscenity and all means leading to it. However, the worst of this is to look at women, especially those that are semi-naked. It is also impermissible for a woman to be treated by a male doctor. The same applies to a man except in cases of emergency, where there is no available female doctor for women and vice versa. Finally, what we recommend you to do is

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to stay away from places of Fitnah and to earn your living from a job other than this one. Allah (Glorified and Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ If there is a necessity to treat women, keep it to a minimum, without staying in private with them, and let your gaze be restricted to the spot of treatment at necessity. The spot of treatment in her body is the only part that may be uncovered.

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**The second and third questions of Fatwa no. 17172**

**Q 2: sometimes a patient, male or female has surgery that requires uncovering the private parts. The private parts are not disclosed to the surgeon alone; anyone entering the operating room, such as the anesthetist or others may watch them. Please, advise!**

**A:** It is not permissible for a Muslim to look at the private parts of a patient unless it is necessary. However, the necessity should be measured properly. Therefore, a Muslim should only look at the part that requires treatment.

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Indeed, this permission is exclusively granted to the doctor or surgeon undertaking the process of treatment. No one else may look at their private parts but those necessarily needed for the achievement of recovery.

**Q 3: is it permissible for the nurse to see a man's `Awrah to treat him, such as in bandaging his cuts, washing his anus in piles diseases, or using catheter?**

**A:** It is not permissible for the nurse to see the `Awrah of a man to treat him unless in cases of necessity, such as when the hospital does not have male doctors. This matter should not be taken lightly.

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**The fourth question of Fatwa no. 16748**

**Q 4: there is a Muslim male doctor, a Christian female doctor, and a Hindu female doctor. Which of them should examine my wife and daughters?**

**A:** A woman should be examined by a female doctor, whether she is Muslim or non-Muslim. It is not permissible for a woman to be physically examined by a non-Mahram (not a spouse or an unmarriageable relative) except when necessary if there are no female doctors.

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**The fifth question of Fatwa no. 2922**

**Q 5: Most of the nurses working in Britain are non-Muslim men who nurse Muslim women in labor. Is there any objection to this?**

**A:** Yes, there is an objection to this. In fact, this is Haram (prohibited) because it involves non-Mahram (not a spouse or an unmarriageable relative) men seeing the `Awrah (private parts of the body that must be covered in public) of Muslim women in labor without any necessity for this because of the possibility of being nursed by female nurses. Moreover, it is not permissible for any Muslim woman to expose herself to this. Rather, she should try hard to receive treatment or give birth in a private hospital or clinic to preserve her Din (religion) and not to expose herself to what might violate her honor.

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**The eleventh question of Fatwa no. 6908**

**Q 11: Doctors may need to lie to the patients concerning their health condition, especially as the patient may get worse if he or she knows their real condition.**

(Part No. 24; Page No. 432)

**Is the doctor sinful for doing this?**

**A:** It is permissible to lie to the patient if this will improve their medical condition and will not have harmful consequences to the patient or to others. But if it is possible for the male or female doctors to use equivocation or ambiguous words, without resorting to direct lying, that would be safer and preferable.

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Fatwa no. 8739

**Q: Many doctors working in their private clinics make the following deal with the owners of medical laboratories: The doctor sends their patients who need to undergo some medical tests to a certain medical laboratory after agreeing with its owner to take commission from the charges of these tests and this commission sometimes amounts to fifty percent of the charges. Since these are fixed charges laid down by the ministry of health, the owner of the laboratory cannot and does not ask for extra charges and pays the doctor's commission from their own payment which they receive from the patient. The patient, on the other hand, pays no extra charges because it is the owner of the laboratory who has waived part of their share in the charges.**

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**1. Is the laboratory owner sinful for doing this?**

**2. the doctor may ask the patients to undergo unnecessary tests to increase their commission, without prior agreement with the laboratory owner who will definitely reject this if they know about it. They carry out the tests required by the doctor thinking that the latter is doing his work sincerely, fears Allah, and requires necessary tests. Would the laboratory owner be sinful for this?**

**A person may ask: As long as the laboratory owner knows that these are unnecessary tests, why does he do them? The answer is that they do not know that they are unnecessary, since the doctor is the one who diagnoses the illness and requires the necessary tests and Allah knows best their inner self. Some people face me with this question. Would the laboratory owner be sinful then?**

**A: Firstly,** if the reality is as you mentioned, that there is a prior agreement between the doctor and the laboratory owner stating that the former will send their patients to the latter to undergo the required tests in return for commission taken from the charges of the tests, this will not be permissible for both sides. In fact, this involves preference and blocking the Rizq (sustenance) of other laboratory owners unless the owner of this laboratory is the best in terms of truthfulness, honesty, and precision.

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Only then, is it permissible to send patients to them because this is more beneficial for the patients and helps the doctor decide on the correct treatment. However, it is not permissible for the doctor to take any commission from the test charges, because they would be taking money without return.

**Secondly,** if the laboratory owner knows that the doctor has requested unnecessary tests to take more commission, they will not be permitted to carry out these tests because this involves cooperation in deceiving the patients and taking their money unlawfully. In fact, they should advise the doctor so that the latter would make Tawbah (repentance to Allah) and the three parties would be safe. If the laboratory owner has no knowledge of this, he will not be sinful for carrying out the required tests.

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Fatwa no. 13295

**Q: I am a pharmacist. Sometimes I sell medicines without prescriptions, or sell more than the prescribed quantity for whomever demands that, especially when the patient is an old person, who considers it difficult to come back again. I would like to tell you that these medications**



**are in great demand and there are no sufficient quantities. Moreover, we are instructed not to sell any drugs without a prescription. Am I sinful for what I do? What is the legal ruling on this? What should I do, bearing in mind that this causes me embarrassment among my colleagues, but I have sympathy for patients, especially the old ones, as I said? Kindly give us the legal Fatwa in this regard. May Allah reward you with the best.**

**A:** It is impermissible for you to sell medications other than the quantity prescribed by a doctor to a patient.

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**Fatwa no. 15157**

**Praise be to Allah, Alone, and peace and blessings be upon the last Prophet.**

**The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the President from His Excellency the Officer of Islamic Awareness at the Armed Forces Hospital. The question, no. 622, dated 7/2/1413 A.H., was referred to the Committee from the Council of Senior Scholars. Following is the wordings of His Excellency:**

**In the Armed Forces Hospital, we receive questions**



**regarding the ruling on masturbation in a hospital laboratory for the purpose of performing sterility tests. As the sample should be delivered to the laboratory within ten minutes after ejaculation; otherwise it will be useless. What is the ruling on masturbation for medical purposes or any other diseases that require a specimen of semen in the laboratory?**

**After studying the matter, the Committee replied as follows:** This is permissible due to the dire need for this. The gained benefits have priority over the harm caused by masturbation.

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**The second question of Fatwa no. 17639**

**Q 2: My father has taken my youngest disabled brother to a psychiatrist to prescribe medicine for him, for he is very naughty: he always ruins anything he grasps, causing continuous stress. The doctor has prescribed him some tranquilizers, after which he sleeps for a long period of time. However, my father has kept giving him these pills every day for months, for this is the only way that makes him sleep all day long.**

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**Is there any sin upon my father for doing this? It should be mentioned that he is really forced to give him this medicine since my brother is abnormal. We hope that Your Eminence will provide us with an opinion on the validity of this and what is the ruling of Islam on it. May Allah reward you with the best on our behalves.**

**A:** It is permissible to give a disabled person tranquilizer to make him rest and sleep as long as this will not result in health problems, or make him miss prayers if he is a Mukallaf (person meeting the conditions to be held legally accountable for their actions).

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**The second question of Fatwa no. 19311**

**Q 2: Your Honor, I am 35 years old and I have been married for 15 years, but until now I do not have children. Would you supplicate to Allah to grant me children and tell me what should I do? I do not believe the charlatans who advise me to do things which lead to Shirk (associating others with Allah in His Divinity or worship). It is worth mentioning that all the medical tests are normal. Should I vow something for Allah, or what should I do?**

**A:** We advise you to be firm on the truth and do not consult any of these imposters. You should supplicate to Allah repeatedly because He is the Close Respondent. There is no harm in using permissible medication.

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Allah (Exalted be He) states: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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Fatwa no. 14750

**Q: My mother is about 55 years old. She suffers from diabetes. The doctor decided that she should take insulin twice a day. I, her son, inject her on a daily basis because the medical center is 4 km away and she has to eat some food immediately after the injection. I hope Your Eminence will advise me. Should I continue injecting her or stop it? Is it permissible or not? It should be noted that she feels some pain during the injection though it is a small injection.**

**A:** If the case is as mentioned, it will be permissible for you to give your mother insulin injections, because this is necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The third question of Fatwa no. 16988**

**Q 3: would you kindly inform us about any hadith of the Prophet (peace be upon him) that addresses AIDS (acquired immune deficiency syndrome)? We want to use it as an evidence when warning people against this new disease.**

**A:** It is reported that the Prophet (peace be upon him) stated: (If unlawful sex appeared in any nation and they declared doing it openly, Allah would inflict them with plagues and diseases that did not exist in their previous ancestors.) Related by Ibn Majah.

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**Fatwa no. 18731**

**Q: My mother is sick and all the doctors who examined her said that the medical treatment she needs is not available in**

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**private hospitals. They recommend that she should be admitted to one of the state-owned hospitals to receive treatment, because the medication she takes is only sedatives and not an effective cure against the disease. My mother is old and she does not want to go to hospital. On our part, we can neither convince nor force her to do so, as she might get angry at us. Nevertheless, the disease is getting worse. I discussed the matter with my elder brother, but to no avail. However, if she is admitted into the hospital, we can no longer see or visit her. We are also concerned about the family's reputation. My mother is suffering terribly from this disease.**

**My question is: is negligence toward my mother's illness and leaving her without effective medication a kind of benevolence to her?**

**Are we to blame regarding our children who live with her in the same house despite our knowledge that her disease is infectious? Should they be separated from my mother according to the doctors' opinions?**

**A:** We advise you to be dutiful to your mother and to do all that you can to provide her with the possible medical treatment as well as convincing her kindly and benevolently to agree. If she insists on not going to the hospital and you can not bring doctors to her although you do all that you can, there will be no liability on you In sha'a-Allah (if Allah wills).

If the doctors decide that her disease is contagious, you have to keep her in a separate, suitable place in the house and not let any of the children approach her. The Prophet (peace be upon him) said, (Harm

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should neither be caused nor reciprocated.) This is a Hasan (good) Hadith related by Ibn Majah and others.

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**Fatwa no. 16543**

**Q: There are some Hadiths which indicate that there is no contagion in Islam. However, in return there is the Hadith which states that if a plague is found in a land, Muslims should keep away from it, and if they are in a land where there is a plague, they should not leave. Would you kindly elaborate? May Allah reward you!**

**A:** The contagion which is mentioned in the first Hadith is that the people of the pre-Islamic period believed that it has an effect of its own. As for the forbiddance of entering a country where a plague has spread, it is a preventive measure to stop the infection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The second question of Fatwa no. 18369**

**Q 2: Kindly point out to us, may Allah protect you, the following Hadith:** (Cure your patients with charity.) **with regard to offering sacrifices to charity to treat a sick person.**

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**Is this prescribed for removing affliction? May Allah reward you with the best!**

**A:** The said Hadith is not Sahih (authentic). However, there is nothing wrong with giving charity on behalf of a sick person in order to get closer to Allah (Glorified and Exalted be He) hoping that Allah will heal him, on account of the general meaning of some pieces of evidence that point out the merit of charity that extinguishes (the fire of) sin and wards off evil death.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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**The second question of Fatwa no. 18501**

**Q 2: although I make Dhikr (Remembrance of allah) on going to bed I often have sexual dreams. Is there a Du`a' (supplication) that can help me avoid this trouble?**

**A:** Frequent sexual dreams can be treated by physicians who may know the reason and prescribe appropriate medicine, together with asking Allah to keep us safe and sound. Allah (Glorified be He) says, (Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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**The second question of Fatwa no. 18568**

**Q 2: I have a physical disability, but it is not an obstacle to my moving around. I have a sound normal body, but cannot stand properly and I cannot carry heavy objects - All Praise is due to Allah. I also suffer from terminal loss of hearing and my patience on the predestination of Allah is short. So, I want to know the Ayahs and Hadiths which give glad tidings to the patient in order to increase my trust in Allah.**

**A:** muslims should have patience and rely on Allah in times of distress by reciting: "Indeed we belong to Allah, and indeed to Him we will return". You should beware of being discontent and uttering any foul statements. Allah (Exalted be He) states: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ ﴾They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴿ It was authentically reported from the Prophet (peace be upon him) that he stated: ﴾If any servant (of Allah) who suffers a calamity says:" We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him reward for affliction, and would give him something better than it in exchange.﴿ Related by Muslim. It is authentically reported that he (peace be upon him) also said:

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﴾Wonderful are the affairs of a believer; for there is good in every affair of his; this is not the case with anyone else except a believer. If he has an occasion to feel delight, he thanks (Allah), thus there is good for him in it; and if he suffers affliction, he endures patiently, which is good for him.﴿ Related by Muslim.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) stated: ﴾"A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin recorded".﴿ Related by Al-Tirmidhi who graded it as Sound and Sahih (authentic) Hadith.

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We advise you to supplicate to Allah and turn to Him to remove your hardship, and that you take into consideration the permissible reasons because there is no disease except that Allah sends down its cure.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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